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THE

IRISH DOMINICANS

OF THE

SEVENTEENTH CENTURY

BY

FATHER JOHN O'HEYNE, O.P.

FIRST PUBLISHED AT LOUVAIN IN 1706

REPRINTED

WITH AN ENGLISH TRANSLATION, AND AN APPENDIX CONTAINING HISTORICAL SKETCHES OF ALL THE

ANCIENT DOMINICAN FOUNDATIONS IN IRELAND

BY

REV. AMBROSE COLEMAN, O.P., M.R.I.A.

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PREFACE.

THE generous and unexpected response from all parts of Ireland and other places to the circulars inviting subscriptions for a new edition of O'Heyne's rare work has enabled the Editor to extend the scope of his original intention and to give, as an Appendix, a history of what has been ascertained from accessible records, of the ancient Dominican foundations in Ireland.

The purpose of bringing out this edition was, as stated already, to preserve O'Heyne's work for posterity, as, at that time, after a fruitless search in some of the Continental and home libraries, only two copies were known to exist, both imperfect. Since this reprint commenced, however, a perfect copy has been found in the British Museum, whereby the deficiencies of the other copies have been made good.

The re-issue of this work, which presents such a graphic account of the fortunes of the members of a religious Order, persecuted and driven into exile, time after time, by a powerful Protestant government, is peculiarly appropriate at the present day, in view of

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the persecution directed against the religious Orders in France and the threatened outbreaks against them in other Continental countries. The vitality of the religious Orders under the most adverse circumstances, which is abundantly shown in the present work, furnishes a hopeful and instructive commentary on the events of our times, the issue of which is full of painful doubt to many Christian observers.

The Editor has the gratifying duty of thanking John Ribton Garstin, Esq., M.R.I.A., and W. Grattan Flood, Esq., M.R.S.A., for their kindness in reading through all the Latin and English proofs, and supplying many valuable hints and suggestions; also Very Rev. B. Mac Carthy, D.D., M.R.I.A., for reading the proofs of the Appendix and making some useful additions. He has also to thank Rev. Reginald Walsh, O.P., S.T.M., not only for reading the proofs but also for allowing him the use of all his valuable papers on the Irish Dominican Martyrs.

September, 1902.

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TABLE OF CONTENTS.

CHAPTER I.

ON THE FRIARS PREACHERS OF ULSTER.

	Page
Foundation of Derry Abbey,	3
Martyrdom of Father John O'Luinin,	5
Father Colgan dies in Prison,	5
Members of Coleraine Community,	7
Dr. Dominic Maguire, Archbishop of Armagh,	11
Foundation of the Convent of Gola,	13
Father Gelasius Mac Mahon,	15
Newtownards Abbey,	19
Carlingford Abbey,	19
Drogheda Abbey and its Friars	21

CHAPTER II.

ON THE FRIARS PREACHERS OF LEINSTER.

St. Saviour's, Dublin,	25
The two Fathers O'Phelan,	27
Abbey of Arklow,	31
— Clonmines,	31
— Kilkenny,	31
The two Fathers Roth,	35
Abbey of Rosbercon,	39
— Aghaboe,	39
— Trim,	39
Foundation of Mullingar Abbey,	41
— Abbey of Athy,	47
— — Naas,	49
Longford Abbey and the Brethren there,	51
The two Fathers O'Farrell, martyrs,	53

Digitized by Google

CHAPTER III.

ON THE FRIARS PREACHERS OF MUNSTER.

	Page
The Friars of Waterford,	61
— Cork,	63
Martyrdom of Father Richard Barry,	67
Restitution of Castlelyons Abbey,	71
The Friars of Glanworth,	73
Fate of a Friar among the Moors,	77
The Friars of Youghal,	79
Foundation of Limerick Abbey,	79
Martyrdom of Father Terence Albert O'Brien,	81
— Father James Wolfe,	85
The Friars of Kilmallock,	93
Father Henry Burgatt,	95
Monks and Friars drowned at sea,	101
The Friars of Cashel,	103
— Clonmel,	109
— Tralee,	119
Martyrdom of Father Thady Moriarty,	111
Father Dominic O'Daly,	113
The Friars of Lorrha,	115
Chapel at Sixmilebridge,	121

CHAPTER IV.

ON THE FRIARS PREACHERS OF CONNAUGHT.

Galway, Foundation of Abbey at,	123
Father Oliver Burke and his Brothers,	131
Adventures of Father Daniel Nolan,	139
Father Dominic Lynch, the celebrated Theologian. His brilliant career in the Schools of Spain,	145

Digitized by Google

	Page
Foundation of Convent for Nuns at Galway,	157
Mother Julia Nolan,	159
The Dissolution of the Convent,	163
Athenry, Foundation of the Abbey of,	169
Its Possessions,	171
Father Dominic Burke,	173
The Four Martyrs,	191
Dr. Dominic Burke, bishop of Elphin,	193
Father John O'Heyne (the author),	201
Portumna Abbey,	209
Career of Father Richard O'Madden,	211
Friary of Tombeola,	217
Abbey of Burrishoole,	219
— Rathbran,	225
— Urlar,	229
Sligo, Foundation of Abbey of,	231
Father Daniel O'Crean, Provincial,	233
Father Dominic O'Conor,	237
Father John O'Hart, Provincial,	239
Father Phelim O'Conor,	243
Father Ambrose O'Conor, Provincial,	253
Ballindoon Abbey,	255
Foundation of Roscommon Abbey,	257
Dr. Thady Mac Keogh,	25
Father John Beirne,	25
Clonshanville Abbey,	26
Abbey of Knockvicar,	271
— Tulsk,	273

Digitized by Google

CHAPTER V.

THE CONVENT OF HOLY CROSS, LOUVAIN.

Page

The Irish Dominicans enter Louvain and acquire a Church near Cæsar's Fort, - - - - - - 275

The Infanta Elizabeth grants their Petition regarding the use of a Papal Indult, - - - - - - 277

Commendatory Letter of the University of Louvain, - 279

A Convent and Church built by the aid of the Brothers Joyce, - - - - - - - - - 281

Suffrages of the Order granted to them in perpetuity, - 283

The new Convent incorporated in the University as a College, accepted by Propaganda as a Seminary and erected into a Noviciate by the General, - - 287

APPENDIX.—The Ancient Dominican Foundations in Ireland.

MAP OF *Hibernia Dominicana.*

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INTRODUCTION.

THE seventeenth century in Ireland presents a lurid picture of religious conflict. Witnessing, at its opening, the last throes of the fifteen years' war between the Northern Chieftains and Elizabeth, a war inspired on their part chiefly by religious motives; convulsed in its central period by an avowedly religious war of twelve years in duration; and again, the scene under James II., of a war in which religious passions played an important part, that century is full of even deeper human interest than always attaches to war and the never-ending struggle of the nations. The religious persecution, which followed in the wake of all these wars, as regards its persistence and duration after repeated failures, and also, in the fact that it was inflicted by one nation on another differing from it in language and racial characteristics, is without a parallel in modern times. Uniformity in religious matters had indeed been enforced at the point of the sword by governments on their own subjects, but it was reserved to Elizabeth and her successors to force á law of religious uniformity on what was considered a subject nation and to persecute for disobedience to it.

No wonder then, that, consciously or unconsciously, religious feeling was the great inspiring motive on the part of the Irish people in their wars with the English in the seventeenth century. Religious feeling,

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too, but of a very different kind, played an important part with those on the English side; for a ready explanation of the cruelties inflicted on the Irish Catholics, especially during the Puritan era, is to be found in the growth of feelings of fanatical hatred among the Cromwellian soldiers, fostered by a false interpretation and unjustifiable application to themselves of certain passages of the Old Testament. Looking on the Irish as an idolatrous nation, the Cromwellians justified inhuman cruelties and wholesale massacre by the command given by God to the Israelites to exterminate the Canaanites when they entered the Promised Land. Fanatical hatred, the offspring of such principles, the source of the brutality that distinguished the English during the Cromwellian war, found a congenial object in the friars at other periods as well, whose lot during the entire century was indeed most deplorable. Harassed, hunted, driven into exile, returning back to pursue their ministerial functions in fear and obscurity, and again growing strong in numbers during periods of comparative repose, their chequered history is a proof of the vitality of the Church in face of persecution, though the century, it must be confessed, ended with as hopeless a prospect before them as it had begun.

In the ordinary histories of this country, taken up as they are for the most part with descriptions of public transactions, the state of the friars, who worked as far as possible in secret and kept out of the public eye, receives scant attention. Yet it was they who wielded

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above all others the spiritual force which preserved the Faith and Nationality of the people of Ireland. Again, the knowledge that a kind of toleration existed throughout long periods, during which the friars, in large numbers, were working hand-in-hand with the secular clergy, may lead us to underestimate the difficulties of their position as a whole. Even the simple matter-of-fact style of our author tends at first to produce a feeling that things were not so bad after all, but a little reflection will supply what is wanting of rhetorical force and vividness in his narrative. The fact is that O'Heyne* and his contemporaries were so used to persecution from childhood, that it had become a second nature to them: its various new phases and developments, including imprisonment and exile, being taken by them as a matter of course, just as the accidents of war are regarded by veteran soldiers inured to long campaigns. The minor sufferings and hardships also, endured by the religious in the ordinary exercise of their ministry, should receive due attention. When we read that a father was famous for preaching and hearing confessions, we are inclined to take it for granted that the work was pursued, as at the present day, in churches and chapels, whereas the conditions were such in that century, as made it imperative he should be continually journeying from place to place, saying Mass, preaching and hearing confessions in the fields and by the roadside, exposed to the inclemency

* I write the name thus as more conformable to modern orthography. The author writes O'Heyn.

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of the weather and to all the other inconveniences of an open-air ministry.

One thing that will force itself very strongly on the reader of this record is the great number of Dominicans in Ireland during that century. When we reflect that the Franciscan Order was still greater and that the secular clergy were more numerous than both combined, it is apparent that the proportion of priests to the people was quite as high as at the present day. We must likewise bear in mind that all the religious, with hardly an exception, were devoted exclusively to the ordinary ministerial work of preaching and hearing confessions, and, in their peregrinations, did not leave a single townland unvisited. In this way, the consolations and helps of religion were brought within reach of the very poorest. Except in a few places, the catechism, moreover, was taught in Irish, and the sermons too were in Irish, a language not known to the great bulk of the Protestant beneficed clergy.

From a *Vade Mecum* for missionaries (*Louvain*, 1736, *2nd ed.*, *Metz*, 1747), written by Father Dominic Brullaghan, O.P., who describes himself as one of the oldest missionaries in Ireland, we learn that it was the practice of the fathers to leave their convents every year about Low Sunday and to go about from place to place, even from house to house, during the summer months, preaching and hearing confessions. From nine till twelve every morning they taught catechism; after that, they said Mass and preached a sermon. During the winter

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nths another tour was made, and it was customary this time of the year for the missionary to gather ildren and adults every evening into the house in which e happened to be staying, and to instruct them in hristian doctrine for a couple of hours. In many places was usual, on Sundays and the numerous festivals bserved at the time, to teach the catechism twice; first efore Mass and then afterwards at three o'clock in the fternoon. Here was indeed "the Gospel preached to he poor," and we may assume that owing to the conditions being the same, the open-air ministry as just described, performed in the penal times of the eighteenth century, closely followed the lines of the work done in the seventeenth century which it is now our purpose to explain. Under such constant instruction, public and private, the very difficulties that surrounded it enhancing its importance, it is very unlikely that the people, though generally illiterate, were not thoroughly grounded in their religion. It was hardly possible, in fact, for the Irish people not to remain ardent Catholics.

In modern times, there is a tendency, not only among those imbued with an anti-clerical spirit, but even among some well-meaning Catholics, to cavil at what they call a too numerous priesthood. They would reform the Church by reducing the clergy to such modest proportions that every priest should have a large share of purely professional duty, which, in their eyes, is barely equivalent to the external administration of the sacraments. We look in vain for the existence of such captious

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notions in past centuries. Leaving out of account that a numerous clergy tends to a more constant administration of the sacraments, the experience of history teaches us that it is a real necessity, if the Faith is to be preserved. There are evil tendencies, such as heresy in the past and indifference and infidelity in our own days, that could not be kept in abeyance, if other means of influence, outside the administration of the sacraments, were neglected and despised. Learning, for instance, is a necessity, not indeed to all but to a fair proportion of the clergy, who should be prepared to defend the cause of religion by preaching and writing. Again, the clergy should be able to exercise by immediate contact a purifying influence on Catholic society in all its grades, from the highest to the lowest, exposed as it is to contamination from the false principles current in ordinary conversation and literature. Hence the need for the Church of a numerous clergy with division of labour; hence, on the contrary, the desire of her enemies to limit the number of priests and restrict their sphere of operation. The anti-clericals on the Continent want the priest to be confined to his church and sacristy, in order that they may run riot outside with their irreligious propaganda and draw the unthinking multitude into their nets without opposition. The state of things, therefore, should not be considered satisfactory, from a religious point of view, unless the clergy is numerous enough to keep in constant touch with the people and yet have leisure to cultivate that spirit of prayer and

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study, without which their ministry would be fruitless. Each family, even the poorest, should be kept in sympathetic relations with religion, by being brought into kindly personal intercourse with one or more priests. A careful study of O'Heyne's record will force the conclusion on us that such a state of things was far better realised in Ireland in the seventeenth century than it is at the present day.

In the opening years of that century, the outlook, as regarded the religious Orders in Ireland, was as hopeless as could be imagined. The work of spoliation, begun in the previous century by Henry VIII., was carried out by Elizabeth so thoroughly, that, even in the remotest parts of Connaught and Ulster, the monastic establishments were seized and their inmates expelled. Of the Dominican foundations, thirty-eight in number before the dissolution, only one or two, situated amidst bogs and marshes, appear to have escaped the vigilant eyes of the Government officials. The fathers, scattered broadcast on the world after the first seizure of their houses, dispersed again as other houses to which they had migrated came into the spoiler's hands, beaten down by a persecution to which they were unaccustomed, appear to have lost hope, and did not attempt to receive and train novices wherewith to replenish the yearly diminishing ranks of the Order. At the close of the long reign of Elizabeth, five or six aged Dominicans, living apart in the houses of friends, were the sole survivors of an Order which had counted several hundred on its roll before the persecution began.

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It is remarkable, however, that the fathers found means all along to meet from time to time in one of their ruined houses and hold their provincial chapters.*

There was still, however, one strong far-seeing man, Father O'Duane, Provincial for more than half a century, who not only kept the fathers under some sort of discipline in their desolate state, but laid the foundation of the great revival which took place after his death. It was he who first sought, in the hospitality of the Spanish Catholics, a means of renewing the life of the Irish Dominican province, and he sent abroad young postulants for the Dominican habit, who were received with open arms in the Spanish convents and educated for the priesthood. His last illness and death form a most touching and pathetic episode. Surrounded by his faithful Catholic friends, who were weeping as they saw in the aged friar the last representative of the white-robed Dominicans, he consoled them by predicting that God would not let him depart this life, before he had been prepared for death by a member of his own Order, an event which came to pass as he foretold: for, on the very day before he died, Father Crean, one of the neophytes who had been sent abroad, returned home in time to give him the last sacraments.

Thenceforward, there was no dearth of Dominicans in Ireland, for other young men who had been sent abroad began to return home and enter on the work of

* See the Report sent by Father Mageoghegan to Propaganda.—*Spicilegium Ossoriense*, Vol. I., p. 156,

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the ministry, while at the same time they established conventual life in three or four of the more remote convents. These young men came from Spain, not only thoroughly educated in the principles of the religious life, learnt in the country of St. Dominic and St. Teresa, but also with a touch of the Spanish chivalric devotion to the cause of the Catholic Faith, which seemed to animate them all with a bold and fearless spirit, in strong contrast to the timidity of their elder brethren, most of whom had been content to lead lives of comparative quiet. They began preaching up and down the country with ceaseless activity, brought back numbers into the Catholic fold who had been driven out by persecution, and, in particular, devoted themselves with such zeal to the propagation of the Holy Rosary that at this period, the Dominicans were generally known as the *Fathers of the Rosary* (Aṫṁaċa an Ṗaiṫrín). The large share that the Spanish people generously took in the preservation of the Faith in Ireland has indeed never been fully appreciated. By means of the Irish friars, educated gratis in great numbers in their convents, they infused a new religious spirit into this country, of which abundant proof may be drawn from the State Papers of the time of James I.* Ireland should

* The priests land here secretly in every port and creek of the realm (a dozen together sometimes as they are informed), and afterwards disperse themselves into several quarters in such sort that every own and country is full of them and most men's minds are infected with their doctrine and seditious persuasions. They have so gained the women that they are in a manner all of them absolute recusants. Children and servants are wholly taught and catechised by them,

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ever be mindful of her great debt to the Spanish nation.

The fortunes of the Order now fell into the hands of Father Ross Mageoghegan, who restored it in Leinster, where it had completely disappeared, by bringing colonies of Dominicans to Dublin, Athy, Mullingar, Kilkenny and other towns. He ruled the Irish province from 1615 to 1628, and to his energy is mainly due the great increase of friars during that period. In two reports, one sent by him to the General of the Order in 1622* and the other to Propaganda in 1629,† he gives very interesting information regarding the restored foundations and the number of fathers in each. In the former year, communities had been formed in Dublin, Galway, Limerick, Cork, Kilkenny, Waterford and Urlar. There were forty-nine fathers in Ireland and thirty-two students in Spain. In the latter year the

esteeming the same (as in truth it is) a sound and safe foundation of their synagogue. They withdraw many from the Church that formerly had conformed themselves; and others of them, of whom good hope had been conceived, they have made altogether obstinate, disobedient and contemptuous. Most of the mayors and principal officers of the cities and corporate towns, and justices of the peace of this country birth, refuse to take the oath of supremacy, as is requisite by the statute The people in many places resort to Mass now in greater multitudes, both in town and country than for many years past, and if it chance that any priest, known to be factious and working, be apprehended, men and women will not stick to rescue the party. . . . Such as are conformed and go to church are everywhere derided, scorned and oppressed by the multitude. Lord Deputy and Council to the Privy Council, Oct. 27, 1607. See *Cal. Doc. Ireland* (1606-8), p. 310.

* *Archives of the General of the Dominican Order, Codex K and L.*

† *Spic. Ossor.*, vol. 1, p. 156.

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number of convents had risen to twelve, four of which were their old abbeys and the others merely rented houses. In the latter as well as the former, they had their common refectory, dormitory and oratory. Abstinence from meat was strictly observed and the Divine Office was recited in the oratory. There were about a hundred fathers in Ireland, and of students there were about fifty in Spain and twenty in other countries. In seven of the convents in Ireland novices were being received and trained.

The long interval that intervened between the dissolution of the religious houses in Leinster and other parts had obliterated to a certain extent the traditions of the past. Consequently, owing to their imperfect knowledge, mistakes were sometimes made by the fathers, who settled in places to which they had not the title of an ancient foundation. The same mistake was made half a century afterwards by the Franciscans in Ulster and led to a long controversy. Again, as difficulties were arising with the bishops, or seemed likely to arise, even in those places in which the friars had an undoubted right to re-establish themselves, their case was placed before the University of Louvain. The decision of that learned body was that as the heretics, who had expelled the friars from their convents, had not the power to deprive them of their rights and privileges, the friars were perfectly justified in returning back, when the persecution was over, without seeking the consent of the ordinary.*

* See *Hibernia Dominicana*, p. 111.

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As soon as the persecution abated its rigour, they opened public chapels in Dublin and Galway and other towns, but in most of the rural localities where they settled, a small house, built as near as possible to the ruins of the old foundation, served them as a convent, while they pursued the open-air ministry in the way already described.

The foundation of colleges of its own, in Louvain and Lisbon, supplied the Irish province after a short time with a regular supply of missionary fathers, in addition to those it still continued to receive through the kindness of the Spanish and other provinces of the Order. It is to us a matter of surprise, however, that notwithstanding all these advantages and of the remarkable rate of increase shown in Father Mageoghegan's reports, to find it stated in the Acts of the General Chapter of 1654, that, just before the Cromwellian war, the Irish province possessed more than six hundred members.

The rising of the Irish Catholics in 1641, and the power they acquired almost immediately over the greater part of the country, put a hopeful aspect on the public exercise of religion which the Dominicans were not slow to avail themselves of. Some of the old abbey churches, which had been hitherto used as courthouses, came into their hands and were fitted up again for Mass and the administration of the sacraments. A decree issued in an important provincial chapter, held in 1644, in Kilkenny, the City of the Confederation, by which four convents were made into houses of general study, shows

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that the fathers thought the time had come for making firm and lasting arrangements for the stability of the Irish province. In common with the friars of other Orders, they appeared in public in their habits. The fact that most of the old silver chalices still in use in the province date from the short period during the war, when the Catholics were in the ascendant and were full of hope and energy, is a sign that a corresponding spirit was infused into the fathers, who at once utilised the opportunity afforded of practising religion in public, and endeavoured, to the utmost of their power, to increase the decorum of divine worship. Though the fathers had always hitherto abstained from mixing themselves up in political matters, they were forced to take sides when the Supreme Council fell out with the Papal Nuncio, and the Catholic party was divided into two camps. With only one exception,* they then ranged themselves on the side of the Nuncio and what was known as the Old Irish Party, with such determination, that the Nuncio declared it seemed to come naturally to the Dominicans to defend the Holy See. Several of them took an active part in the public events of that convulsed period, notably Father Terence Albert O'Brien, bishop of Emly, whose noble figure stands out so prominently in the later stages of the war. Alas! the short-lived triumph of the Catholics was followed by another persecution, in which thirty at least of the Dominicans sealed the Faith with their blood, and

* Father Dominic Burke. He afterwards repented. See p. 173.

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another dispersion in which the greater portion were exiled to the Continent and several transported as slaves to the Barbadoes. During that awful period when it was death to harbour a priest, a few remained in the country, hiding here and there and doing their sacred work under various disguises. How pathetic it is to read of Father Gaspar Boyton, of Cashel, who for three years looked after the cattle of a Catholic nobleman, while he performed his spiritual ministrations by night, and who, when he had lost his sight, owing to unaccustomed hardships, went about from house to house, clothed as a beggar, hearing the confessions of the faithful.* O'Heyne's testimony as an eye-witness dates from this time, for he tells us at page 213 that, in his childhood, he used to see Father Christopher Walsh hiding in a hut, placed in the depths of a gloomy and dense thicket. Even in this reign of terror, however, eleven of the fathers had the courage to meet in the Convent of Urlar and hold the provincial chapter.

The Restoration of Charles II. brought comparative peace, and the fathers returned to Ireland in large numbers. In 1666, according to Father Peter Walsh's (O.S.F.) *Remonstrance*, there were 200 Dominicans in Ireland. Public chapels were opened once more in Galway and other towns, whilst the open-air ministry was pursued with unabated vigour in other places. The great school, carried on near Athenry, at which our

* *Acts of the General Chapter of 1656.*

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author was educated, seems at first sight a unique example of education under difficulties. But it was probably only one of many other rural places of education, conducted by friars, which had their prototypes in the old monastic schools of Ireland, and were maintained more or less constantly through the intervening centuries. Else how could the education of priests, for instance, have been kept up, as it undoubtedly was? Dissensions arose about this time in Ulster with the Franciscan fathers, who claimed certain foundations as their own, which the Dominicans also, at that time forty-five in number in that part, laid claim to; and the difficulty of ascertaining the Dominican claims was increased by the circumstance that they had not restored the Order very completely in that province before the Cromwellian period. The dispute between the two Orders was referred by the Holy See to (the Venerable) Oliver Plunket, the primate, who decided in every case in favour of the Dominicans. A new persecution, however, arising out of the Titus Oates Plot, put an effectual stop to all the disputes, for it threatened once again the existence of the whole of the religious Orders in Ireland. A venerable Dominican, Father Phelim O'Conor, whose varied career at home and on the Continent had been full of interesting surprises, fell a victim to this persecution, dying in prison at Sligo; and O'Heyne himself was for a whole year the companion of Dr. Dominic Burke, O.P., bishop of Elphin, while he was being pursued here and there, the bishop being a special object of the Government's hostile intentions.

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With the accession of James II., a Catholic king, new hopes arose in the minds of the religious; hopes, alas! doomed to be dashed to the ground. The friars appeared once more in their habits in public and made a successful effort in some places to regain and restore their ancient abbeys. About this period there were more than 300 Dominicans in Ireland. The Revolution, however, and the Jacobite war in Ireland in which several of the fathers, as we see from O'Heyne, acted as chaplains to the Catholic troops, brought back the traditional persecution and some of them who fell into the hands of the soldiers of the Williamite army were put to death.

The General Exile of 1698, by which 444 religious, belonging to various Orders, were transported to the Continent, caused its own suffering and sorrow, both to those who were exiled and to the people who were deprived of their ministry, as we see from O'Heyne's vivid description of the event in his account of the Nuns of Galway.

Catholic Europe was moved to its depths as it beheld these homeless exiles of the Faith, disembarking on the coasts of France and elsewhere, and wandering through towns and cities in want of the very necessaries of life. The Nuncio in Paris declared in a letter to the Cardinal Secretary of State, that numbers of them came to him for help, perishing from hunger and half naked, and that out of his slender means he had to make great sacrifices in order to alleviate their more pressing wants A wave of righteous indignation against the English

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Government passed over France and reached Italy, Spain and Portugal. Pope Innocent XII. called the attention of Catholic Courts to this act of flagitious persecution and protests were heard on all sides. The Pope showed himself a true father to the Irish exiles, and addressed a brief full of encouragement and consolation to the faithful bishops and clergy of Ireland. He also sent large sums of money from time to time to King James, at St. Germains, to be distributed in charity to them, a task faithfully performed by the King, who added to the sums of his own account. He also exhorted the cardinals to set an example to the Catholic world by giving large contributions themselves, and ordered public prayers to be recited in all the churches in Italy for the welfare of Ireland, the Blessed Sacrament to be exposed for three days and public processions to take place for the same object. However, notwithstanding all the charitable efforts of the Supreme Pontiff, penury pressed hard not only on the friars but also on the bishops who were living in exile as well. Dr. Dominick Burke, O.P., bishop of Elphin, addressed a most piteous letter from Brussels to the Holy See, describing his age and infirmities and begging for immediate help as he was in want of the necessaries of life.

Most of the Dominicans when sent abroad remained exiles for life, and, as we see in the record before us, obtained positions here and there only by the charity of the bishops and parochial clergy. Some, like our author, managed to live in the foreign colleges, which, in con-

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sequence of the number of refugees they had to support, were grievously burthened with debt; others found occupation as chaplains to the Irish brigades of continental armies, or as chaplains in hospitals; some were allowed to officiate as curates, or even as parish priests. A few remained at home, braving the penal edicts; others returned after a year or two to share the danger. We gain an insight into the misery and desolation experienced by the fathers at this time, from the pathetic verses left by Father Blake of Galway. * Father Ambrose O'Conor, the Provincial, in his visitation of 1704, a journey accomplished with great danger to himself, found ninety fathers working in secret in various parts of the country while a few were lying in prison. It was at this time he directed O'Heyne, then living in exile at the college of Holy Cross, Louvain, to write his account of the Irish province, and especially biographical records of the fathers he had known either personally or by repute.

The value of the work consists in the interesting light he throws on contemporary events affecting the Order. His experience of persecution was varied and ample and he writes in many instances as an eye-witness. He also relates many other events, the details of which were taken at first hand from eye-witnesses and are not to be found in any other author. In reference to the Cromwellian period, he extracts some of his matter relating to the Dominican martyrs from the Acts of the General

* See Appendix, p. 74.

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chapter of 1654, but to judge from his never quoting it, does not appear to have seen O'Daly's account of the Irish Dominican martyrs, an appendix to his *History of the Geraldines*. However, this can hardly be looked on as a deficiency in our author, who was personally acquainted with numbers of the Dominicans of that period and got his information direct from their lips. As regards more ancient Dominican history, he relies not only on the accurate and erudite Ware but also on the French author Alemand, and local traditions whether true or unfounded, and is accordingly full of inaccuracies. These have been all left by us in the text without any notification to the reader, as the Appendix added to this edition, contains a full historical account of all the ancient Dominican foundations, based on the best manuscript authorities. Echard, in his *Scriptores Ordinis Prædicatorum* (vol. ii., p. 791), published in Paris in 1715, gives a short account of the author and his work. His judgment about the work is that it is accurate enough as regards contemporary occurrences, but not satisfactory in its treatment of past events, and he expresses the hope that a history, based on authentic documents rather than on hearsay evidence, would appear on the same subject. He also remarks incidentally that O'Heyne had promised another work, which would deal with the sepulchral inscriptions in the Dominican churches in Ireland.

A short account of the author's life, written by himself, will be found on page 201, among the notices of fathers

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of the Athenry community who were still living at the time of the publication of the book. To this account we have nothing to add, except that the biographical notice of the author in Echard, written in 1715, states that he was still alive at that date and residing in Louvain, while, on the other hand, a contemporary account, written in the old Rosary Confraternity Book of Esker (Athenry), affirms that he died at Louvain, on December 10, 1713.

O'Heyne's book is a small quarto volume of 48 pages (Echard says 49) closely printed in small type. It is without preface, table of contents or index, while the most cursory glance at the last sentence reveals the astonishing fact that the printed book was left incomplete. Could it be that the author, when the last sheet had been printed off, found that he had not means to embark on the printing of another sheet to contain the little of his manuscript that must have remained, such as additional matter regarding the college of Holy Cross, Louvain and accounts of the Dominican colleges in Lisbon and Rome? Deficiency of the requisite funds may be also the reason why so few copies appear to have been printed, for we know that the work was extremely rare even half a century afterwards. Dr. Burke, O.P. bishop of Ossory and author of the *Hibernia Dominicana*, writing in 1773 to Dr. Troy O.P., afterwards archbishop of Dublin, says: "Pray is O'Heyn's book in St. Clement's library imperfect at page 46, as it is in Louvain and Bridge Street (Dublin), as accordingly

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I remark in *Hibernia Dominicana*, p. 447, line 28."

The passage Dr. Burke refers to states that his copy ends at page 46 and that at that time he could not find another copy in any part of Ireland. The only copies hitherto known in our own time, one belonging to the Dominican Novitiate, Tallaght, and the other to the Dominican house in Galway, are also both deficient to the same extent, but the fortunate discovery of the British Museum copy has enabled the editor of this edition to give the full work as it was printed. The additional matter inserted from that copy begins in the middle of the the last line of page 276.

Except as a purely literary curiosity, it would have been impossible to let the work go quite unchanged before the public. So it has been thought well to add chapter-headings and table of contents. The punctuation, too, has been changed, as O'Heyne—to give one instance out of many extraordinary practices—never uses the full point till he comes to the end of a paragraph, however long he has made the latter. The spelling of names of persons, after careful comparison with the original manuscript of the Provincial's lists of the fathers in O'Heyne's time, has been changed when necessary; and also the spelling of the names of places, especially those in Leinster, with which province O'Heyne was not well acquainted. In conjunction with the punctuation, the literary style has been touched up here and there all along, without, however, detracting in any way from the simplicity of the original. The reader has O'Heyne really before him,

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though in a dress very slightly different. In addition, he has the translation for which the Editor is responsible.

It is by no means in a spirit of criticism that we have drawn attention to the deficiencies of the work as it came from the author's pen. We deeply feel that ample and generous allowance must be made in this case for want of historical accuracy and defects of style. Considering the circumstances of the author's life—the difficulties surrounding his early education, his want of special training as a writer, the burthen of a long missionary career, the impossibility of access to the necessary documents—the wonder is that he should have attempted the work at all. Our sympathy goes out to him, as we picture the old man, unused to writing yet spurred on by a love for his Order and the duty of obedience to his superior, gathering his information as well as he could and slowly and painfully recording for posterity the sufferings and labours that he and his brethren had gone through to preserve the Faith in their own country—truly a meritorious occupation for the exiled friar after his long life of labour in the ministry. Echard evidently did not fully appreciate these difficulties, or he would have modified his somewhat curt criticism of O'Heyne's modest work.

The following is a close reproduction of the original title-page :—

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EPILOGUS CHRONOLOGICUS

EXPONENS SUCCINCTE

Conventus & Fundationes Sacri Ordinis Prædicatorum in Regno

HYBERNIÆ,

Et Nomina pariter Illustrium Filiorum ejusdem Provinciæ tam mortuorum quàm in exilio viventium,

CONCINNATUS

A R. P. Fr. JOANNE O'HEYN, S. Theologiæ Præsentato, quondam Regente Primario in Collegio Sanctæ Crucis Lovanii, nunc autem instituto Chronologo suæ Provinciæ per mandatum Eximii P. M. Fr. AMBROSII ôCONOR, Provincialis perdigni præfatæ Provinciæ.

Scripta hæc omnia, & se totum submittit ex corde prædictus FR. JOANNES ôHEYN *censuræ & correctioni S. Matris Ecclesiæ Catholicæ ac Apostolicæ Romanæ.*

Et hoc opusculum offert fideli corde Jesu Christo Deo & homini vero, ac ejus Matri Virgini Cœlorum Reginæ & afflictorum Consolatrici.

Lovanii, apud ÆGIDIUM DENIQUE Anno 1706

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IN obedience to the Decree of His Holiness Pope URBAN VIII., bearing date 13th of March, 1625, forbidding the printing, without the approbation of the Ordinary, of any book which treats of the sanctity or repute of martyrdom of persons deceased, and to another Decree, dated July 5th, 1631, explanatory of the same, the Author hereby declares that he claims for the following statements, whether they deal with the virtues of these martyrs, or treat of miracles wrought by them or on their behalf, no further authority than arises from merely human sources, and in no wise does he assert that they have received, either individually or collectively, any kind of formal approbation of the Church. In this and every other respect, he submits this work without any reserve to the correction of the Holy See.

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CAPITULUM PRIMUM.

DE FRATRIBUS PRÆDICATORIBUS ULTONIÆ.

De fundatione conventus Derriensis—De Martyrio Patris Joannis O'Laighin—De Patre O'Colgan mortuo in carcere—De Fratribus Colraniensibus—De D. Dominico Maguire, Archiepiscopo Armacano—De fundatione conventus Gaulensis—De Patre Gelasio Mac Mahon—De conventu Villanovano—De conventu Carlingfordiensi—De conventu Pontanensi et de Fratribus ejus.

De Fratribus Derriensibus.

In civitate vocata hibernice *Daire Colµim-cille*, (latine dici potest Boscus Sti. Columbæ, Angli autem eam nominant "Londonderry," nomenclaturam dantes huic loco a sua regia urbe, Londinio in Anglia), quæ constructa est ad maris ostium in quod descendit flumen Cladius, vulgo Claid [*recte*, Foyle], erigi fecit excellentissimus princeps Dominus O'Donnell, ex regio sanguine legitime ortus, conventum magnifice constructum ac bonis multis præditum, petente R. P. Fr. Reginaldo eundem principem per litteras S. Patris nostri Dominici datas expresse ad illum. Cum hæ litteræ custodirentur sollicite et reverenter apud hanc familiam usque ad tempus Cromwelli, nugatorium omnino est quod aliqui asserunt de fundatione hujus conventus facta anno 1274. Notum est enim, quod Ordo Prædicatorum, stabilitus a magno Patriarcha D. Dominico, confirmatus sit ab Honorio III. in vigilia S. Thomæ

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CHAPTER I.

ON THE FRIARS PREACHERS OF ULSTER.

Foundation of Derry Abbey—Martyrdom of Father John O'Luinin—Father Colgan dies in prison—Members of Coleraine community—Dr. Dominic Maguire, archbishop of Armagh—Foundation of the convent of Gola—Father Gelasius Mac Mahon—Newtownards Abbey—Carlingford Abbey—Drogheda Abbey and its Friars.

The Friars of Derry.

IN the city called in Irish Daire Colum-cille, that is, the Oak-grove of St. Columba (though the English call it Londonderry, after the City of London in England), which is built on an estuary into which the river Foyle flows, the most excellent Prince O'Donnell, of royal lineage, raised an endowed and well-appointed abbey[1] at the solicitation of Friar Reginald, who brought a letter specially addressed to him by St. Dominic. As this letter was carefully and reverently preserved by this family until the time of Cromwell, what is alleged about the founding of this abbey in 1274 is quite absurd. For it is well known that the Dominican Order, established by the patriarch St. Dominic, was confirmed by Honorius III., on the vigil of St. Thomas the Apostle, in the year 1216, and that Our Holy Father died in 1221: from which we must conclude that this house was

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Apostoli, anno 1216, et quod S. Pater noster obierit 1221; unde concludendum est hanc domum inceptam fuisse inter confirmationis tempus et mortem S. Patris, aut cito postea; ita ut hæc fundatio censenda sit facta ante vel intra decennium post mortem S. Dominici. Præterea vulgaris traditio, custodita in prædicta familia et apud vicinos magnates ac plebem, astruit fundationem istam non esse tam seram; et ab infantia mea audivi a multis, tum sæcularibus tum etiam ecclesiasticis fide dignis, hunc conventum esse antiquissimum totius Ordinis nostri in regno Hiberniæ.

De filiis autem illius non possum reddere rationem, nisi de valde paucis, etsi indubie plures fuerint quam potuerim invenire.

R. P. Fr. Joannes O'Laighin (*sic*), ex isto conventu, prior Derriensis, post longas carceris ærummas et diuturnam inediam, spretis ingentibus hæreticorum pollicitationibus, si fidem desereret Catholicam, mori præelegit. Retulerunt de ipso concaptivi seipsos vidisse illum sub fervore orationis cubiti altitudine in aëra elevari, et quod ipse tunc fassus sit se vidisse coelestem gloriam ne acerbitati tormentorum succumberet, finalis perseverantiæ corona jam prævisa. Strangulatus in patibulo caput ei detruncatum est, et sic martyrio coronatus est.

R. P. Fr. O'Colgan, ex eodem conventu, studuit fructuose in Hispania. Redux in patriam religiose vixit in suo conventu et prædicavit lucide et ferventer usque ad regni debellationem, anno 1691, quo transmaritavit in Galliam; indeque profectus Romam, philosophiam docuit in conventu S. Xisti. Deinde repatriavit, captus autem ab hæreticis, biennii integri carcerem sustinuit in civitate Derriensi, obiitque pro fide Jesu Christi in eodem carcere, anno 1704.

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begun between the confirmation of the Order and the death of Our Holy Father, or soon afterwards; so that this foundation should be considered as having been made before the death of St. Dominic or within the ten years following. Besides, the general tradition, preserved in the same family and among the neighbouring chieftains and people, holds that this foundation was not so recent; and from my childhood I heard from many, both lay people and ecclesiastics worthy of credence, that this abbey was the oldest of our Order in the kingdom of Ireland.

Regarding its members, however, I cannot say anything except of very few, although without doubt, there were many more than I could get information about.

Father John O'Luinin,[2] of this community, prior of Derry, after long imprisonment and starvation, despising the tempting promises of the heretics, if he would desert the Catholic faith, preferred to suffer death. His fellow-prisoners related that they saw him when in prayer raised in the air a cubit from the ground, and that he afterwards confessed he had beheld a vision of Heaven, vouchsafed lest he should give way under torments, the crown of final perseverance being already in sight. Having been hanged on a gallows, his head was cut off and thus he received the martyr's crown.

Father O'Colgan, of the same community, studied with success in Spain. Returning home he lived piously in his convent and preached with clearness and fervour till the conquest of the kingdom in 1691, when he crossed over to France; and thence having gone to Rome, taught philosophy in the convent of St. Sixtus. Again he returned home, but having been captured by the heretics, was imprisoned for two years in Derry[3] and died for the faith of Jesus Christ in the same prison, in 1704.

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Ex hoc Conventu vivunt adhuc :—

R. P. Fr. Dominicus O'Doherty, qui studuit in Hispania cum laude, et in patria delitescit adhuc prior Derriensis, et est probus religiosus.

Fr. Dominicus Columbanus O'Donnell, descendens legitime ex recta linea fundatoris hujus conventus, spreto ac relicto militari vexillo, professionem emisit in conventu S. Crucis, Lovanii. Studet modo in collegio S. Jacobi, Parisiis, estque juvenis magnæ spei.

Fr. Petrus Mac Sweeney, professus Lovanii, studet Pampilonæ in Hispania.

Fr. Gelasius Dominicus Mac Davett, pro eodem conventu professus Lovanii, studet ibidem.

De Fratribus Colranensibus.

In eodem comitatu Derriensi est conventus magnus et speciosissimo loco constructus; Colranensis nominatur a Colraniæ oppido in quo situs est. Contemporaneus est conventui Derriensi, fluvius ingens Banna alluit locum, ditat multum copiosa piscium, et præ aliis salmonum, abundantia. Accepi a nonnullis in patria, primam fundationem hujus celebris domus factam fuisse a Domino O'Cahan, qui erat princeps antiquus et potens illius territorii tunc tempore et diu postea; convulsus est autem radicitus, sicut et cæteræ pene familiæ, quarum extant duntaxat quidam rami quasi arefacti. Ista domus ornata fuit claræ prolis copia non modica. Memoriam antiquorum ab initio fundationis non habeo; sequentium vero patrum notitiam exhibebo, prout eam accepi ab Illustrissimo et Reverendissimo D. Fr. Maguire, archiepiscopo Armacano et totius Hiberniæ primate.

Rev. admodum P. Fr. Thomas MacMahon, ex conventu Colranensi, studuit Pampilonæ. Expletis studiis,

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Belonging to this community are still living:—

Father Dominic O'Doherty who made a brilliant course of studies in Spain, is now prior of Derry; he is still in hiding at home and is a good religious.

Father Dominic Columban O'Donnell, a descendant in the direct line from the founder of the abbey, having spurned and abandoned his military career, made his profession in the college of Holy Cross, Louvain. He is at present studying in the convent of St. Jacques, at Paris, and is a young man of great promise.

Father Peter MacSweeney, professed at Louvain, is studying at Pampeluna in Spain.

Father Gelasius Dominic Mac Davett, professed at Louvain for the same convent, is now studying there.

The Friars of Coleraine.

In the same county of Derry is a large convent built in a beautiful locality, called Coleraine Abbey[4] from the town of Coleraine in which it is situated. It was founded at the same time as Derry abbey. The great river Bann flows by the place and affords it abundance of fish, especially salmon. I heard from several people at home, that the first foundation of this celebrated house was made by the chieftain O'Kane, who was the powerful and ancient lord of that territory at that time and long afterwards; the family however was torn up by the roots like almost all the other old families, of which there remain only some insignificant branches. This house was adorned by a number of distinguished members. I have no knowledge of the fathers of ancient times; but I can give an account of the following fathers, as I heard it from Dr. Maguire, archbishop of Armagh and primate of all Ireland.

Father Thomas Mac Mahon, of Coleraine Abbey, studied at Pampeluna, and after his studies, went to

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venit in Galliam et moratus est Baionæ, ubi septennio erat magister novitiorum cum singulari pietate, laude et fructu. Redux in patriam exercuit idem officium multo tempore cum pari sorte. Observantissimus fuit constitutionum nostrarum, et cum magna sanctitatis opinione, die 17 Martii, consecrata apostolo S. Patricio, confessione facta ac Missa devote lecta, oppressus denso et violento catarrho, diem clausit extremum, anno 1681. Per quindecim annos fuit prior Gaulensis summum præbens exemplum. Vir erat doctus, sed minus habilis ad prædicandum ob pectoris infirmitatem. Insuper erat magnus catechista, indefessus confessarius et prudens; unde mirabile est, quod novitii et professi affirmant, qui diu sub ipso vixerunt, nempe quod singulis diebus præter Officium Canonicum, recitabat Officium Beatæ Virginis Mariæ ac Defunctorum, integraliter cum Rosario. Quis est similis illi in hac devotione? Recepit plures juvenes sanguine et moribus conspicuos: de quibus sermo fiet, dum mentio fiet conventus Gaulensis.

R. P. Fr. Patricius O'Dirah (*sic*), ex eodem conventu, studuit cum magno fructu in Hispania, et redux ad suos apparuit in brevi facundissimus concionator. Erat regularis observantiæ custos vigilantissimus, et obiit cum bona fama in Ordine et populo.

Rev. adm. P. Fr. Clemens O'Berne, nobiliter natus et multo nobilior sanctis moribus, studuit optime in Hispania. Prædicator erat egregius et conversationis valde exemplaris in tota vita. Sæpe fuit prior, moderans cum insigni prudentia.

Rev. adm. P. Fr. Eugenius O'Coigly studuit in Hispania, et redux in patriam ita se exercuit in assidua prædicatione, docta, profunda et facunda, ut Illustrissimus Dominus Primas prædictus scribit mihi quod nunquam

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France and stayed at Bayonne, where with singular piety and great success, he was master of novices for seven years. Returning home, he did the same duty for a long time with the same results. He was most observant of our holy rule, and at length on the seventeenth of March, the feast of St. Patrick, 1681, having made his confession and said Mass devoutly, worn out with a violent cough, he closed his last day, in the odour of sanctity. For fifteen years he was prior of Gola, giving the brightest example. He was a learned man, but not effective as a preacher owing to a weak chest. He was also a great catechist, a prudent and indefatigable confessor, and hence it is a marvel what the novices and professed brothers who lived long under him affirm, viz., that every day, in addition to the Divine Office, he recited the Office of the Blessed Virgin and that of the Dead, together with the Rosary. Who is like unto him in this devotion? He received many young men of distinguished family and good promise: of whom we shall treat in the section relating to Gola Abbey.

Father Patrick O'Deary,[5] of the same community, studied with great success in Spain, and returning home, became in a short time a most eloquent preacher. He was a great observer of the rule, and died in the odour of sanctity and in the esteem of the Order and of the laity.

Father Clement O'Berne,[6] of noble birth but nobler still by the sanctity of his life, studied with success in Spain. He was a fine preacher and of exemplary conduct during his whole life. He was often prior, governing with remarkable prudence.

Father Owen O'Quigley[7] studied with remarkable success in Spain, and returning home, preached with such profound learning and eloquence that the Lord Primate, already alluded to, writes to me that in all

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audiverit æquandum illi prædicatorem in Hibernia. Sæpe fuit prior, et suscepit multam juventutem egregiam ad habitum et professionem. Observator exactus erat constitutionum, quoad fieri poterat in illa afflicta patria.

Rev. P. Fr. Jacobus O'Croly studuit pariter in Hispania cum laude. Evasit in patria optimus prædicator, observator regularis vitæ, et missionarius zelosissimus usque ad mortem. Hæc de istis operariis evangelicis scribo ex epistola Illustrissimi Domini Primatis mihi data Parisiis, 26 Feb. currentis anni 1706.

Rev. adm. P. Fr. Patricius O'Hegarty, ex eodem conventu, studuit in S. Honorato, Parisiis, et in illa religiosissima domo profecit in religione et scientia. Redux in patriam prædicavit anglice Pontanæ in ecclesia parochiali cum laude, multo tempore, et exercitio assiduo evasit satis completus prædicator in utraque lingua, Hibernica et Anglica. Fuit prior Dubliniensis, et expugnato regno ab Usurpatore Arausicano ivit cum legione Hibernica in Galliam, et cum hæc legio reformata esset incipiente ultima pace, ille cum licentia superiorum inservivit ut vicarius in parochia de Trélou in diocesi Suessionensi, ubi prædicabat gallice cum applausu. Deinde profectus ad urbem Sancti Maclovii ob aliquod negotium, longo itinere fatigatus, correptus est febri valida, et post octo dies susceptis sacramentis transivit ex hac vita, anno 1704.

Illustrissimus et Reverendissimus D. Fr. Dominicus Maguire, hibernice autem *Mac Uidhir*, ex eodem conventu, antiqua familia spectabilis, professus in manibus venerandi viri P. Eugenii O'Coigly prædicti, ivit in Hispaniam, et studuit fructuose in Bætica. Deinde rediit in Angliam et factus est sacellanus honoris penes

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Ireland he never heard a preacher equal to him. He was many times prior, received several good young men to the habit and profession, and was as exact an observer of the rule as he could be in that afflicted land.

Father James O'Croly[8] likewise studied successfully in Spain. At home he became a fine preacher, was a great observer of the rule, and was a most zealous missionary till his death. My information about these evangelical labourers, I give from a letter of the Lord Primate, given to me at Paris, on the twenty-sixth of February of this year, 1706.

Father Patrick O'Hegarty, of the same community, studied at St. Honoré, at Paris, and in that most religious house made progress in piety and learning. Returning home he preached in English in the parish church at Drogheda for a long time, and by constant practice became a very perfect preacher in both Irish and English. He became prior at Dublin, but after the conquest of the kingdom by the Orange Usurper, went with the Irish Brigade to France; and when this regiment was paid off at the beginning of the late peace, he, with the leave of his superiors, served as a curate in the parish of Trélou, of the diocese of Soissons, where he preached in French with applause. Afterwards on going to the town of St. Malo on some business, fatigued with the long journey, he was stricken with fever, and after eight days, having received the last sacraments, passed from this life in the year 1704.

Dr. Dominic Maguire, in Irish, Mac Uidhir,[9] of the same community, of an old respectable family, professed at the hands of the venerable Father Owen O'Quigley, already referred to, went to Spain and studied successfully in Andalusia. Then he repaired to England and was appointed honorary chaplain of the Spanish Ambas-

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legatum Catholici Regis Londini, ubi vivens cum magna prudentia et exemplo multis annis, tandem ab Innocentio XI. creatus est archiepiscopus Armacanus et primas totius Hiberniæ. Vixit in sua diocesi benefaciens in regimine sui gregis usque ad regni expugnationem ab Arausicano, anno 1691, quo tempore compulsus est cum multis aliis præsulibus transfretare in Galliam, ubi vivit exul a grege et patria tolerans æquanimiter suum exilium.

R. P. Fr. Joannes Flaverly [?], ex eodem conventu, prior ejusdem loci in flumen projectus, et lapidibus obrutus a militibus hæreticis, pro fide vitam tradidit sub Cromwello.

P. Fr. Jacobus O'Reilly sub militum furiosis verberibus vitam finivit.

Ex his qui vivunt adhuc ex hoc conventu, tantum nosco

R. P. Fr. Patricium O'Diamond, qui studuit in provincia Provinciæ gratiose, et jam per aliquot annos inservit in xenodochio de Castro Tierrensi in Gallia.

P. Fr. Petrum Mac Quillin, qui post studia in conventu S. Honoratii, Parisiis, in illa provincia S. Ludovici affiliatus, mansit ibidem, docuit philosophiam ac theologiam, et modo, ut audio, est supprior Rotomagi in eadem provincia.

De Fratribus Gaulensibus.

In Comitatu Fermanacano, qui erat ditionis illustrissimi Maguire—dynastæ antiqui illius agri, habentis tamen a longo tempore creationem Anglicam Domini Enniskillen—est conventus Gaulensis, qui originem habuit a procuratione sollicita R. P. Fr. Joannis Mac Manus. Hic filius Domini Mac Manus, conspicui nobilis et propinqui genere Domini Maguire, suscepit habitum

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sador at London. Living there with great prudence for many years, he was at length made archbishop of Armagh and primate of all Ireland, by Innocent XI. He lived in his diocese doing good to his flock till the conquest of the kingdom by the Orangeman, in the year 1691, when he was obliged with many other prelates to sail over to France, where he is still living an exile from his flock and his country, bearing his misfortune with equanimity.

Father John O'Laverty,[10] of the same community, and prior also, was cast into the river and stoned by the Protestant soldiers, giving his life for the faith in the time of Cromwell.

Father James O'Reilly also met his death under the violent blows of the soldiers.

Of those who are still living belonging to the community, I know only

Father Patrick O'Diamond, who studied in the province of Provence with success, and now for some years is ministering in the hospital of Château-Thierry, in France.

Father Peter Mac Quillin, who, after finishing his studies in the convent of St. Honoré, at Paris, became affiliated to that province of St. Louis, remained there to teach philosophy and theology, and now, as I hear, is subprior of Rouen, in the same province.

The Friars of Gola.

In County Fermanagh, which was the patrimony of "The Maguire"—the chiefs of that most ancient territory, but who now for a long time bear the English title of Lord Enniskillen–is a convent called Gola,[11] which was founded by the efforts of Father John Mac Manus. This friar was the son of "The Mac Manus," who was a connection of the Maguire family, and received the habit at

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Athenriæ in Connacia, et post studia finita in Hispania, regressus in patriam accedit ad illustrissimum Dominum Enniskillen, et adjuvante sobrino suo, Domino Mac Manus, obtinuit locum a dicto domino ad stabiliendum conventum, qui dicitur Guala. Hoc patre e vivis sublato, et supervenientibus bellis et persecutionibus atrocibus, nullus nostri Ordinis comparuit permanenter in toto isto comitatu usque ad regis nostri restaurationem, anno 1660 Tunc autem serenitate quadam suborta, R. P. Thomas Mac Mahon (de quo diximus loquendo de filiis Colraniæ), et P. Fr. Carolus Mac Manus, post studia in Italia, venerunt pariter ad memoratum dominum, a quo adjuti in omnibus, erexerunt domicilium in illo comitatu, et brevi ita floruerunt (Deo optimo benedicente) ut plures susceperint juvenes ex melioribus familiis comitatus, per quod conciliarunt Ordini amicitiam nobilium et populi; præterquam quod prædicatores nostri, de quibus supra, inflammabant populum ignitis eloquiis suis.

R. A. P. M. Fr. Gelasius Mac Mahon, primogenitus legitimus suæ illustris domus, pro hoc conventu suscepit habitum nostrum Lovanii. Studuit Vallisoleti in Hispania cum laude copiosa et docuit philosophiam Lovanii in collegio S. Crucis; ubi fuit magister studentium, secundarius regens semel, et primarius bis, uti et bis prior ibidem. In patria electus est provincialis suæ provinciæ; tandem, victo infeliciter regno, et ejus fratre Domino Arthuro Mac Mahon, tribuno legionis pedestris occiso ab hoste obsidente Athloniam, ipse transmaritavit et profectus est Romam; unde regrediens Lovanium ibi finivit suum provincialatum, et occluso omni ostio per quod reintraret in patriam, satis multa passus est. Tandem coactus est post magnos labores, subire docendi onus Revenni super Mosam, ubi bene æstimatus et amatus

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Athenry, in Connaught. After finishing his studies in Spain, on his return home, he went to Lord Enniskillen, and with the help of his cousin (The Mac Manus), obtained a site from the said lord, for establishing the convent called Gola. This father having died, and wars and atrocious persecutions taking place in the meantime, no member of our Order remained permanently in any part of this county, until the restoration of our king, in 1660. Then, however, during a spell of peace, Father Thomas Mac Mahon (whom we mentioned in connection with the Coleraine community), and Father Charles Mac Manus,[13] after finishing their studies in Italy, came conjointly to the said lord, helped by whom in every way, they erected a house in that county, and made with God's blessing such progress in a short time, that they received several young men from the best families in the county, thus gaining to the Order the friendship of the gentry and the people; and moreover, our preachers inflamed the people with their eloquent sermons.

Father Gelasius Mac Mahon, the heir of his illustrious house, received our habit at Louvain, for the same convent. After a brilliant course of studies at Valladolid, in Spain, he taught philosophy at Louvain, in the college of Holy Cross; where he was master of studies, once second regent, first regent twice, and twice prior. At home he was elected provincial, but, on the subjugation of the kingdom and the death of his brother Arthur Mac Mahon, a captain of infantry, who was slain by the enemy besieging Athlone, he left Ireland and went to Rome; whence coming to Louvain, where he finished his term of office, there being no possible way of returning home, he underwent great sufferings. At length he was obliged, after many toils, to teach at Revin on the Meuse, where he was much esteemed and

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erat a clero et populo, et post biennium impletum ibi, captus febri violenta et munitus sacramentis, requievit in Domino cum magno luctu conventus et populi, die undecima Februarii, anno 1703.

R. P. Fr. Reginaldus Mac Donnell, vocatus Thomas in Ordine, studuit Lovanii et in S. Jacobo, Parisiis. In patriam redux, fuit prior sui conventus Gaulensis, quo completo, ivit in Scotiam, ubi biennio exercuit missionem, et inde regressus vixit valde exemplariter. Transfretans victo regno moratus est Tornaci in magna paupertate. Inde venit Lovanium, ubi infirmatus et susceptis devote sacramentis, agonem suum finivit; amplectens libenter mortem, ut reciperetur ad osculum Jesu Christi Salvatoris, anno 1693. Iste religiosus fuit mihi notissimus, et vere erat ipsi candor ac sincera simplicitas, cum qua junxit vigilantem prudentiam.

R. P. Fr. Joannes Maguire, studuit Romæ, et redux fuit prior sui conventus, et postea pie obiit sacramentis munitus in Hibernia.

R. P. Petrus Maguire, studuit Granatæ in Bætica, ubi ob excellens ingenium et religiosam vitam, factus est philosophiæ lector et sub fine cursus mortuus est.

R. R. Fr. Joannes Williams obiit in Hispania, studens.

R. P. Fr. Jacobus Maguire obiit in Hibernia.

Vivunt adhuc ex eodem Conventu:—

R. P. Fr. Antonius Maguire, qui studuit in Italia, et redux in patriam servivit ut capellanus in exercitu, et cum eodem vivit adhuc in Italia.

R. P. Fr. Petrus Mac Quillin, studuit Lovanii, et nunc est supprior ibidem tertia vice continenter.

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loved by the clergy and people, and after spending two years there, stricken with fever and fortified by the last sacraments, he rested in the Lord, to the great grief of the community and people, on the eleventh of February, 1703.

Father Reginald Mac Donnell, called Thomas in the Order, studied at Louvain, and at St. Jacques in Paris. Returning home he became prior of Gola convent, after which he went to Scotland, where for two years he acted as missionary. On his return he lived a pious life. Going abroad after the subjugation of the kingdom, he dwelt at Tournai in great poverty. Thence he came to Louvain, where falling sick, he devoutly received the last sacraments and finished his course; willingly embracing death that he might be received to the kiss of Jesus Christ our Saviour, in 1693. This religious was well known to me, and united to candour and sincere simplicity a vigilant prudence.

Father John Maguire studied at Rome, and returning home became prior of his convent, and afterwards died a pious death in Ireland, fortified by the last sacraments.

Father Peter Maguire studied at Granada in Andalusia, where owing to his intelligence and exemplary life, he was made lector of philosophy, and towards the end of his course departed this life.

Father John Williams died at his studies in Spain.

Father James Maguire died in Ireland.

There are still living belonging to this community :—

Father Anthony Maguire, who studied in Italy. After his return he served as a chaplain in the army, and in the same capacity is again living in Italy.

Father Peter Mac Quillin studied at Louvain, and now is subprior there, for the third time consecutively.

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R. P. Fr. Dominicus Mac Donnell vivit in Hibernia.

R. P. Fr. Joannes Mac Mahon est supprior Baionæ in Gallia.

R. P. Fr. Ludovicus O'Cassidy vivit in Hibernia.

R. P. Fr. Joannes Mac Egan studuit Burgis in Hispania, et sacellanus Legionis Hibernicæ in eodem regno, pie obiit munitus sacramentis.

R. P. Fr. Dominicus Mac Mahon moratur hic Lovanii.

De Fratribus Villanovanis.

In comitatu Dunensi est conventus de Villa Nova, hibernice *Bailenuadh*, fundatus (quantum assequi valui) a quadam familia originis Anglicæ, quæ vocatur Savage, circa annum 1225. At hæc fundatio indiget ampliore discussione, quæ fiet diligenter, vita comite; interim a quocumque erectus fuerit, sane magnificus situ, structura et bonis erat; et varia comitia provincialia celebrata sunt ibi. De filiis nihil dignum scriptu novi; ex illis unus est in Castro Tierrensi in Gallia, vicarius parochialis ecclesiæ, R. P. Joannes O'Murregan, qui studuit Lovanii in collegio S. Crucis.

R. P. Fr. Constantinus O'Neill, prædicator generalis et bonus religiosus, fuit sæpius prior, definitor provinciæ et vicarius suæ nationis: exul obiit Parisiis.

De Fratribus Carlingfordiensibus.

In comitatu Louthano, Carlingfordiæ, est conventus, cujus fundatorem aut fundationis tempus, post indaginem longam invenire non potui. Reverendus admodum P. Fr. Christophorus Bath, hujus domus filius, fuit mihi apprime notus, et quidem fuit vir candidissimus, con-

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Father Dominic Mac Donnell is living in Ireland.

Father John Mac Mahon is subprior of Bayonne in France.

Father Louis O'Cassidy is living in Ireland.

Father John Mac Egan studied at Burgos in Spain, and after acting as a chaplain of the Irish Brigade in the same kingdom, died a good death, fortified by the last sacraments.

Father Dominic Mac Mahon is staying here at Louvain.

THE FRIARS OF NEWTOWNARDS.

In county Down is Newtownards[13] Abbey, in Irish, Baile-nuadh, founded (as well as I have been able to discover) by a certain family called Savage, of English origin, about 1225. This foundation, however, requires more ample research, which will be given by us to it, if life permits. For the present we may say that by whomsoever it was erected, it was in truth a very fine abbey as regards the site, the building itself and its endowments; and several provincial chapters were held there. Of its members I know nothing worthy of note; one of them, Father John O'Murregan, who studied at Louvain, in the college of Holy Cross, is a curate of the parish church of Château-Thierry, in France.

Father Constantine O'Neill, preacher-general and a good religious, was often prior, definitor of the province and vicar of his nation:[14] he died in exile at Paris.

THE FRIARS OF CARLINGFORD.

In the county of Louth, at Carlingford, is an abbey,[15] the founder or date of foundation of which, after a long search, I have not been able to find. A member of this community was Father Christopher Bath, very well known to me, a very open-minded man, observant of the

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stitutionum observantia et solida pietate conspicuus. Prior fuit ibi et Pontanæ benemeritus et vestivit plures utrubique dignos juvenes. De eodem mihi scripsit illustríssimus D. Primas noster Maguire, quod fuerit "Israelita sine dolo."

R. P. Fr. Dominicus Magennis, ex eodem conventu, studuit philosophiam ac partem theologiæ Lovanii, sed infirmitate compulsus inde recedere, reliquum studium perfecit Parisiis in conventu S. Jacobi. In patriam redux fuit prior Pontanæ, et institutus lector artium pro conventu Dubliniensi; fuit procurator provinciæ Parisiis, sicut nunc est Matriti.

R. P. Fr. Jacobus Bath, studuit in Hispania, et in patriam regressus, prædicabat bene, frequenter et ferventer usque ad exilium.

De Fratribus Pontanentibus.

In eodem comitatu Louthano est civitas maritima, vocata hibernice *Drochait-atha*, id est latine Pons Vadi, anglice autem Drogheda, quam dividit in duas partes flumen Bououinda. In divisione boreali hujus oppidi est conventus Ordinis Prædicatorum, erectus anno 1224 a Domino Luca Netterville, Anglo, archiepiscopo Armacano. Ruinæ templi adhuc visibiles monstrant operis magnificentiam. Hujus conventus seniores, quorum habemus notitiam, sunt:—

Illustrissimus Dominus Patricius O'Scanlan, primas Armachanus. Sepultus est apud Prædicatores Pontanæ, anno 1270, teste Waræo.

R. P. Fr. Jacobus Teeling, qui studuit Lovanii et in Italia. Regressus in patriam fuit sæpius prior in suo conventu Pontanæ, et vestivit plures juvenes. In ultimo bello sub Rege Jacobo, abactus inde superveniente hoste, obiit Limerici.

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rule and given to piety. As prior, he was well esteemed there and at Drogheda, and received many worthy young men to the habit. About him our illustrious primate, Doctor Maguire, wrote to me that he was "an Israelite without guile."

Father Dominic Magennis, of the same community, studied philosophy and part of his theology, at Louvain, but, obliged to leave on account of his health, finished the rest of his studies at Paris, in the convent of St. Jacques. Returning home, he became prior of Drogheda, and was appointed lector of arts for the house in Dublin; he was procurator of the province at Paris, as he is now likewise in Madrid.

Father James Bath studied in Spain, and on his return home preached ably, frequently and fervently until the exile.

The Friars of Drogheda.

In the same county of Louth is a maritime city, called in Irish, Droċaiċ-aṫa, *i.e.*, the Bridge of the Ford, and in English Drogheda, which the river Boyne divides into two parts. In the northern part of this town is a Dominican abbey,[16] built in 1224, by Luke Netterville, an Englishman, archbishop of Armagh. The ruins of the church still visible show the ancient grandeur of the work. The fathers of the past, of this convent, whose memory has come down to us, are:—

The most illustrious Patrick O'Scanlan,[17] primate of Armagh. He was buried in the Dominican church in Drogheda, in the year 1270, according to Ware.

Father James Teeling, who studied at Louvain and in Italy. After his return he was often prior of the Drogheda community, and clothed several young men in the habit. In the late Jacobite war, driven away on the approach of the enemy, he died at Limerick.

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Fr. Hyacinthus Dowdall, clericus studens in conventu B. Virginis Mariæ *de Atocha* Matriti, obiit cum opinione magnæ virtutis, ut mihi insinuarunt plures ex nostris religiosis, qui ibidem studuerunt. Alius clericus ex eodem conventu proficiscens Romam ad studia, infirmatus graviter Massiliæ in Gallia, ibidem susceptis pie sacramentis, diem clausit extremum cum totius istius gravis communitatis magna opinione: et quidem, ut existimo, merito: eumdem enim habui novitium sub mea cura et instructione, et inveni semper valde pium et deditum exercitio orationis ferventer, licet tunc non compleverit decimum sextum annum.

Vivunt adhuc ex hoc Conventu.

R. P. Fr. Christophorus O'Connell, qui studuit Matriti in conventu B. Virginis *de Atocha*, sed ægrotans ibi, venit Lovanium, ubi perfecit sua studia fructuose. Docuit philosophiam, magister fuit studentium, lector Scripturæ, ibidem; modo nominatus est regens, et a pluribus annis est actu cantor et novitiorum magister.

R. P. Fr. Joannes O'Donnell, qui studuit Lovanii, et complevit studia Ambiani in Gallia, ubi modo est lector artium, et gratus religiosus.

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Father Hyacinth Dowdall, a cleric studying in the convent of Our Blessed Lady of Atocha, near Madrid, died in the odour of sanctity, as several of our religious who were students there, mentioned to me. Another cleric of the same convent, taken grievously ill at Marseilles, in France, when on his way to Rome for his studies, received the last sacraments, and died in the great esteem of all this venerable community; and indeed, as I believe, with justice: for I had the same young man as a novice under my care and instruction, and always found him very pious and given greatly to the exercise of prayer, though at that time he had not completed his sixteenth year.

Belonging to this community there are still living:—

Father Christopher O'Connell, who studied at Madrid, in the convent of Our Blessed Lady of Atocha, but falling sick there, came to Louvain, where he finished his studies with success. He taught philosophy, was master of studies and lector of Scripture there; now he is appointed regent, and for many years has been cantor and master of novices.

Father John O'Donnell, who studied at Louvain, and finished his studies at Amiens, in France, where he is now lector of arts, and an estimable religious.

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CAPITULUM SECUNDUM.

DE FRATRIBUS PRÆDICATORIBUS LAGENIÆ.

De conventu Dubliniensi—De duobus Patribus O'Phelan —De conventibus Arcloensi, Clonminensi et Kilkenniensi —De duobus Patribus Roth—De conventibus Rosberconensi, Aghavoensi et Trimmensi — De fundatione conventus Mullingarensis et de patribus ejus—De fundatione conventuum Athyensis et Naasensis—De conventu Lonfordiensi et de fratribus ejus, præcipue de duobus Patribus O'Farrell, martyribus.

De Fratribus Dubliniensibus.

IN provincia Lageniæ est insignissima urbs nuncupata Dublinium, hibernice autem *Duibh-linn* a flumine alluente ipsam, quæ etiam aliam nomenclaturam sortitur in lingua Hibernica, hic non necessario exponendam [*Baile-ath-Cliath*]. Hæc civitas est capitalis non hujus comitatus tantum, nempe Dubliniensis, sed est metropolis totius Lageniæ et etiam ab Anglorum administratione designatum caput totius Hiberniæ, ubi semper resident proreges. Aedificata est ad ostium maris orientalis in loco feracissimo et amæno. In ista civitate est conventus magnus et speciosus Ordinis Prædicatorum, in quo leges et judicia publica exercita sunt ab ultimis annis Elizabethæ, pseudo-reginæ Angliæ, anno 1601 [*recte* 1582]. Hæc domus locata est super ripam fluminis, ita ut fluente æstu naves ascendant ad muros ejus.

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CHAPTER II.

ON THE FRIARS PREACHERS OF LEINSTER.

The Dublin Abbey—The two Fathers O'Phelan—Abbeys of Arklow, Clonmines and Kilkenny—The two Fathers Roth—Abbeys of Rosbercon, Aghaboe and Trim—Foundation of Mullingar Abbey—Foundation of Abbeys of Athy and Naas—Longford Abbey and the Brethren there—The two Fathers O'Farrell, martyrs.

The Friars of Dublin.

IN the province of Leinster, is that beautiful city called Dublin (in Irish, Duib-linn), from the river flowing through it. It has also another name in Irish which we need not give here [Daile-at-Cliat]. This city is the capital, not only of county Dublin, but also of all Leinster, and has been made the metropolis of all Ireland by the English government and the place of residence for the viceroys. It is built on the Eastern sea-board in a fertile and pleasant locality. In this city there is a large and beautiful Dominican abbey,[18] in which the assizes have been held since 1582, that is, from the reign of Elizabeth, the pseudo-queen of England.

The abbey is situated on the banks of the river, so that when the tide is in, ships can come up to its walls.

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Pertinuit autem prius ad monachos Sancti Bernardi, qui eam concesserunt Dominicanis, anno 1223 [*recte* 1224], ea lege ut in die nativitatis Domini per singulos annos, cereum offerrent accensum abbati Sanctæ Mariæ, Ordinis Cisterciensis, in signum donationis.

Hujus conventus filii fuerunt :—

R. A. P. Fr. Michael O'Phelan, anglice Fullam, qui studuit fructuose in Italia, regressus vero in patriam, evasit annunciator insignis Divini Verbi in lingua Anglica. Suam enim linguam Hibernicam vix callebat, quia in territorio ejus nativitatis, videlicet in Fingallia, rarus est qui loquatur aliter quam anglice, ex eo quod omnes coloni illius territorii sunt Angli origine, nisi unus aut alter Hibernus. Hic frater erat strenuus in persuadendo, prædicator generalis dignissimus, sæpius sui conventus prior, quam cum prudentia multa et suavitate rexit. Tam exemplaris visus est semper, ut Catholici eum habebant ut sanctum virum, imo et ipsi hæretici favebant ei ac fovebant, præcipue persecutionis tempore. Pariter valde sobrius et mortificatus erat, a professione usque ad mortem non est indutus lineis. Insuper assiduus erat in audiendis confessionibus, et plures hæreticos reduxit ad sinum S. Matris Ecclesiæ. Octogenarius fere diem clausit extremum anno 1692, magna opinione virtutis.

R. P. Fr. Christophorus O'Farrell, ex eodem conventu studuit Lovanii; inde remeans appulit Dublinium ubi fuit prior et confessarius pius, diligens ac prudens. Semel cum suo provinciali, P. Magistro F. Joanne O'Hart, ob defensionem pontificiæ potestatis conjectus est in carcerem Dubliniensem, detentusque est ibidem per triennium integrum. Non dabatur illi lectus, et necesse habuit cubare super nudam terram, et illemet

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It belonged first to the monks of St. Bernard, who gave it to the Dominicans in the year 1223 [*rectè* 1224], on condition that on Christmas Day every year they should offer a lighted candle to the abbot of St. Mary's abbey, in acknowledgement of the gift.

The following were members of this community:

Father Michael O'Phelan, in English, Fullam, who studied with success in Italy, and after his return home became a distinguished exponent of the Word of God, in the English tongue. He hardly knew any Irish, because where he was born, namely in Fingal, it is rare to find anyone who speaks anything but English, as the colonists of that part of the country are English by origin, with very few exceptions. This father was very energetic and persuasive, a most worthy preacher-general, often prior of his convent, which he ruled with much prudence and sweetness. So exemplary did he always appear, that the Catholics esteemed him as a holy man; indeed, even the heretics favoured and fostered him, especially in time of persecution. He was likewise very austere and mortified, and from his profession till death, never used linen; he was also very assiduous in hearing confessions, and brought many heretics to the bosom of our Holy Mother the Church. He died almost eighty years of age, in 1692, in the odour of virtue.

Father Christopher O'Farrell,[19] of the same community, studied at Louvain, and returning home to Dublin, became prior, and was a pious, diligent and prudent confessor. Together with his provincial, Father John O'Hart, he was thrown into Newgate prison, Dublin, on account of his defence of the papal power, and confined there for fully three years. He was not allowed a bed, but had to lie on the bare ground, and he told

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mihi postea affirmavit, quod crebro ejus pedes mordebant sorices. Erat cultor singularis Beatissimæ Matris Dei Mariæ.

R. P. Fr. Arthurus Panti, procurator pro Hibernia, obiit Hispali.

R. admodum P. Fr. Raymundus Moore, hibernice *O'Mordha*, ortus ex clarissima familia D. O'Mordha, quondam dynastæ totius comitatus qui hodie vocatur comitatus Reginæ. Hic insignis theologus studuit gloriose in Hispania et in collegio Ulisiponensi, sed illico ac appulit Dublinium, carceratus simul cum prædictis patribus, triennium consumpsit sub eisdem afflictionibus in eodem carcere, moriens ibi sub fine tertii anni, A.D. 1665. Dimicavit gloriose, strenue et docte pro honore et unitate Ecclesiæ in suo capite visibili, supremo et infallibili.

R. P. Fr. Marcus Barnewall, ex eodem conventu, studuit in Lusitania cum amplo progressu, et redux Dublinium prædicabat cum ædificatione et laude non exigua; persecutio sæva anno 1680 orta, expulit eum inde in Lusitaniam, ubi pie obiit sicut vixit.

R. P. Fr. Jacobus O'Phelan, sobrinus supradicti Michaelis, perfecit pariter studia in Lusitania, et in suo conventu Dubliniensi vixit cum magno exemplo, et utilitate domus; erat enim providus et prudens oeconomus. Sæpius fuit supprior ejusdem domus, et præfuit semper confratibus SS. Rosarii, quod officium peregit cum laude singulari et omnium satisfactione. Subjugato regno, conatus est transmaritare, captus autem ab Anglis in mari ductusque Londinium, carceris squalorem inediamque patienter toleravit biennio. Tandem mira providentia libertatem nactus, venit in Galliam, habitavitque aliquibus annis in Villa Abbatis. Omne conamen

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me afterwards that the mice used to nibble at his feet. He had a singular devotion to the Holy Mother of God.

Father Arthur Panti, procurator for Ireland, died at Seville, in Spain.

Father Raymond Moore, in Irish, Ua Mopda (of the illustrious family of "The O'More," formerly lords of all that district which at the present time is called Queen's County), a distinguished theologian, studied with remarkable success in Spain, and in the college at Lisbon. As soon as he returned to Dublin, he was cast into prison with the aforesaid fathers, where he spent three years with them, enduring the same hardships; and died there in 1665, at the end of the third year. He fought with energy and learning for the honour and unity of the Church in its visible, supreme and infallible head.

Father Mark Barnewall, of the same community, studied in Portugal with great success, and returning to Dublin, preached with no small edification and success. The fierce persecution which arose in 1680 drove him thence into Portugal, where he died as piously as he had lived.

Father James O'Phelan,[20] a cousin of the above-mentioned Michael, also finished his studies in Portugal, and afterwards lived in his convent in Dublin, to the great benefit of the community to whom he was a shining example; for he was a provident and prudent syndic, was often subprior of the same house, and was always director of the Rosary Confraternity, an office he filled to the praise and satisfaction of all. On the subjugation of the kingdom he was obliged to leave the country, but being captured by the English at sea and brought to London, he bore with patience the hardships of prison for two years. Having by a wonderful providence gained

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adhibito ad repatriandum, denuo carceratus est in Anglia ad annum, indeque liberatus rediit in Belgium ubi factus est sacellanus legionis excellentissimi D. Ducis de Berwick, cui inserviens fideliter in Statu Mediolanensi, occisus est in conflicto habito inter Princípem Eugenium Sabaudiensem et Dúcem *de Vendôme*, anno 1705. Utrosque hos patres novi novitios in meo conventu Athenriensi et redux pariter novi utrosque bene inservientes Deo et Ordini in suo conventu sine querela.

Neminem ex natis conventus hujus vivum nosco nisi R. adm. Patrem M. Fullam, residentem Ulisiponi, quem audio esse virum gravem, religiosum et doctum.

De Fratribus Arcloensibus.

In Comitatu Wicloensi super oram maris est conventus Dominicanorum in loco nuncupato hibernice *Inbher Mor*, anglice autem Arklow, fundatus anno 1264, a quodam Domino Theobaldo Waltero, Anglo genere, sed de filiis hujus conventus nihil scio aut invenire potui.

De Fratribus Clonminensibus.

In Comitatu Wexfordiensi, hibernice *Logh Garamádh*, est conventus, secundum Ware, vocatus Clonmines, cujus fundationis tempus, aut fundator non apparet; erat forte vicariatus solum, et consequenter derelictus et desertus; et sicut plura alia loca nostra in ista insula, venit in ruinam et oblivionem.

De Fratribus Kilkenniensibus.

In Comitatu Kilkenniensi, hibernice *Cill-Ceannech*, est civitas gratiosa nimis situ, structura, et commoditate,

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his liberty, he came to France and lived in Abbeville for some years. He tried every means of getting home again, but was once more imprisoned for a year, and after being liberated, returned to Belgium, where he was made chaplain of the Duke of Berwick's regiment, and in the faithful discharge of his duty, was killed in Lombardy, in the battle between Prince Eugene of Savoy and the Duke of Vendôme, in the year 1705. I knew both those fathers as novices in my convent of Athenry, and on my return to Ireland, had a second experience of them as men serving God and their Order quietly in their convent.

I do not know anybody alive belonging to this community, except Father Fullam, who is residing at Lisbon, and who, I hear, is a grave, pious and learned man.

The Friars of Arklow.

In county Wicklow, on the sea-board, is a Dominican abbey,[21] in a place called in Irish, Inbeр Mor, and in English, Arklow, founded in 1264, by a certain Lord Theobald FitzWalter, of English origin; but of the friars belonging to this house, I neither know nor can discover anything.

The Friars of Clonmines.

In county Wexford, called in Irish, Loc Garamaid, is an abbey,[22] according to Ware, called Clonmines, whose foundation and founder are unknown to me; it was perhaps some cell, and in consequence, derelict and uninhabited, and like many other places of ours in this island, came to ruin and oblivion.

The Friars of Kilkenny.

In county Kilkenny, called in Irish, Cill Cainneċ, the capital city holds a very important commercial

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in qua est conventus amplus et magnificus, constructus a fundamentis ab illustrissimo D. Gulielmo Marshall, Comite Pembrochiæ, anno 1240. Hunc conventum extructum ac locupletatum multis bonis coluerunt Fratres Prædicatores ab initio fundationis, habuitque ista domus filios laudandos; sed seniorum memoriam corroserunt bella,

Juniorum autem quorum reminiscimur, primus occurrit:—

R. P. Fr. Petrus Costigan, qui studuit Burgis in Hispania, cum fructu non modico, et redux ad suos servivit cum claro exemplo, prædicans assidue per multos annos, et tandem pie obiit in Domino in suo conventu.

R. admodum P. M. Fr. Joannes O'Mara erat vir magni meriti et existimationis in eodem conventu et coram populo, ob doctrinæ ac prædicationis energiam; obiit valde annosus et maxime pius.

R. P. Fr. O'Raggett erat vir summopere deditus orationi mentali et vocali et mirifice timens judicia Dei. In nuperrimo bello sub rege nostro Jacobo, adveniente hoste ac subjugante Kilkenniam, profugus venit iste paterm innocens ad conventum Athenriensem ubi gratiose receptus hic obiit munitus sacramentis anno 1690, in Augusto, et sepultus est ibidem.

R. P. Fr. Thomas O'Brennan, ex eadem domo, studuit Placentiæ in Hispania, et regressus in patriam prædicabat laudabiliter; fuit prior sui conventus et Dubliniensis pariter; abactus autem per inimici adventum, secutus est exercitum Catholicum. Febri violenta correptus, post suscepta sacramenta, animam reddidit suo Creatori Portumnæ, anno 1690, circa finem Septembris.

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position. In this city is a large and magnificent abbey,[28] built entirely by William Marshall, Earl of Pembroke, in 1240. The Dominicans, from the very beginning led devoted lives in this well-endowed abbey which possessed members worthy of praise, but wars have obliterated the memorials of those of ancient times.

Of the more recent fathers, whom I remember,

Those who occur to my mind are :—

Father Peter Costigan, who studied at Burgos, in Spain, with no little success. On his return home to the ministry, he gave a bright example and preached assiduously for many years, until he died piously in the Lord, in his own convent.

Father John O'Mara, who was a man of great merit, and well esteemed by the same community and the people, famed alike for his learning and preaching, died full of years and merits.

Father Raggett was a man very much given to mental and vocal prayer, and lived in constant dread of the judgments of God. In the late Jacobite war, on the coming of the enemy and the taking of Kilkenny, this innocent man came as a refugee to the convent of Athenry, where he was received with joy, and died a pious death, fortified by the last sacraments, in August, 1690, and was buried there.

Father Thomas Brennan, of the same community, studied at Plasencia, in Spain, and after returning to Kilkenny became an admirable preacher; driven thence by the coming of the enemy, he followed the Catholic army. Stricken down with fever, he received the last sacraments and gave up his soul to his Creator, at Portumna, towards the end of September, 1690.

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R. admodum P. M. Antonius Roth indutus est in conventu Lermensi in Hispania ac professus; studuit in conventu Pampilonensi cum tanta laude ut ibi fuerit lector philosophiæ, quam docuit triennio. Inde missus est Lovanium ut magister studii, fuitque ibidem secundarius et primarius regens, imo et prior perdignus. Impeditioris erat linguæ sed profunde doctus ac versatissimus in littera D. Thomæ. Redivit Lovanio Kilkenniam, ubi vixit cum summa ædificatione. Valetudinario evaso, impotens erat ad exeundum tempore exterminantis decreti, a Parlamento hæretico et rebelli tyrannice lati in odium fidei; unde pius et bonus vir mortuus est in patria.

R. P. Fr. Petrus Roth erat novitius, anno 1674, et subnascente tunc persecutione valida, profectus est in Hispaniam. Receptus est statim in conventu S. Mariæ Victoriæ cum inexplicabili charitate (sicut consuevit Alma Hispania suscipere nostrates ut suos alumnos), ubi expleta probatione cum mira ædificatione, professus est ac studuit operose ibidem. Indeque remeavit in patriam ubi prædicatorem se ostendit doctum et eloquentem in lingua Anglica. Factus postea prior Dubliniensis, tota magna civitas mirabatur viri adhuc juvenis œconomiam circa res domesticas satis dissipatas tempore belli, modestiam nullatenus affectatam, mansuetudinem non facile æquabilem, sed ejus humilitatem multo magis admirabantur omnes, præcipue, quia ab omnibus æstimabatur tantopere ob prædicandi gratiam. Solicitudine assidua pro decore domus Dei, ejus lene corpus oppressum est, unde lenta tabe consumptus et recreatus Ecclesiæ sacramentis, spiritum ejus hominibus percarum, Deo emisit, anno 1697, mense Novembris, et juxta judicium hominis judicantis secundum

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Father Anthony Roth received the habit in the convent of Lerma, in Spain, and having been professed, studied in the convent of Pampeluna with such success that he was appointed lector of philosophy which he taught for three years. Thence he was sent to Louvain as master of studies, and was both second and first regent there as well as prior. He had a defective utterance, but was profoundly versed in the doctrine of St. Thomas. From Louvain he returned to Kilkenny, where he lived a very edifying life. Having become an invalid, he was unable to leave Ireland at the time of the tyrannous decree of expulsion, passed by the heretical and rebel Parliament out of hatred of the faith, and so the pious and good man died at home.

Father Peter Roth was a simple novice in the year 1674, but a great persecution arising at that time, he went to Spain and was at once received into the convent of the Blessed Virgin, at Vittoria, with exceeding kindness (as Spain was always accustomed to receive friars from our country), where he was professed after giving great edification, and applied himself very closely to study. Thence he returned home and became a learned and eloquent preacher in English. Being afterwards made prior of Dublin, everyone admired his management of the funds and goods of the convent (left in a dilapidated state by the war), his unaffected modesty, his unequalled meekness, and especially his humility. His assiduous care for the beauty of God's house wore down his constitution; and consumed by a slow sickness and fortified by the last sacraments, he gave up his soul to God which had been so dear to his fellow-men, in the month of November, 1697, being then apparently about forty-one years of age. There could scarcely be found a more perfect religious in those things which belong to

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faciem, suæ ætatis quasi quadragesimo primo. Vix inveniri posset religiosus completior in iis quæ concernunt nostrum statum. Ad illius exequias confluxerunt turmatim Catholici Dublinienses, sicut et ad sepulturam principales nobiles tam Catholici quam etiam acatholici utriusque sexus. Erat extreme castus verbo et gestu et venusti aspectus, et licet non docuisset, plausibilis erat scholasticus, ac in Sacra Scriptura, in controversia, moralitate et historia, optime versatus.

Rev. P. Fr. Joannes O'Breiken, ex eodem conventu, novitius purus ejectus ex patria, eodem tempore et eadem sorte, venit Burgos ad conventum Sancti Pauli, ubi complens novitiatum cum totius istius communitatis perreligiosæ approbatione, professus est ac studuit gloriose ibidem. Pauco autem tempore post studia pie obiit ibidem, et audivi a multis, quod fuisset magnæ spei, si Deus ejus vitam protrahisset.

R. A. P. M. Nolan, indutus ac professus Zamoræ, studuit Pampilonæ ac docuit insigniter; inde venit Lovanium ubi pariter docuit, at non diu, quia accersitus ad regentiam S. Mariæ super Minervam, Romam profectus est. Ibi carceris angustias passus ob defensionem D. Augustini et D. Thomæ de gratia efficaci per se et ab intrinseco, venit postea in Galliam ad magnum et religiosum conventum Redonensem in Britannia Armorica, ibique mansit religiose vivens usque ad mortem. Propagavit celse studium ibi, et accerime cum efficacia obstitit neotericis impugnatoribus Augustini et Thomæ.

Aliorium plurium defunctorum ex hac domo non habeo notitiam, nec etiam ullum cognosco

Viventem præter duos qui sunt:—

R. A. P. Fr. Patricius Marshall, qui studuit Victoriæ.

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our state of life. All the Catholics of Dublin came in a crowd to his obsequies, and the principal nobles both Protestant and Catholic of both sexes were present at his funeral. He was extremely modest in word and gesture and very handsome, and although he had not taught as a professor he was a good scholastic and very well versed in Sacred Scripture, Controversy, Moral Theology and History.

Father John O'Bragan [?], of the same community, and at the same time, similarly exiled from home, came as a simple novice to Burgos, to the convent of St. Paul, where going through his noviceship with the approbation of all this very religious community, he was professed and studied there with great success. However, a short time after his studies, he died there, and I heard from many that he would have become a learned man if God had spared his life.

Father Nolan, clothed and professed at Zamora, studied at Pampeluna and taught there with success; thence he came to Louvain, where he likewise taught, though not for long. Called to the regency of the Minerva, he went to Rome, and being imprisoned there for a time, owing to his defence of St. Augustine and St. Thomas, on the doctrine of the efficacy of divine grace,[24] he came to France, to the great and religious convent of Rennes, in Brittany, and there lived piously until his death. He improved the studies very much there and strenuously opposed the modern impugners of SS. Augustine and Thomas.

Of many others belonging to this house who are dead, I have no information, nor do I know

Any others living, except two, who are:—

Father Patrick Marshall,[25] who studied at Vittoria and

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In patriam redux fuit prior Kilkenniensis iterato; prædicat sufficienter anglice; longo tempore vixit inter Anglos, ac tandem fuit vicarius-provincialis biennio, constitutus a P. Magistro Gelasio MacMahon, provinciali transmaritante anno 1691. Deinde fuit provincialis quadriennio usque ad ultimum exilium generale: modo habitat in Anglia.

Alter est P. Fr. Langton, filius perditionis, qui hæresim quam interius concepit explicuit, aperte apostatans a fide vera et a suis votis, factusque est infamis prædicator in suiipsius et multorum damnationem. Deus per Jesu Christi adorandum Sanguinem reducat eum ad veritatis aguitionem et ad dignos pœnitentiæ salutaris fructus! Amen, Amen! Hujus prodigi filii facio mentionem, ut omnes visuri has notulas, orent pro eo.

De Fratribus Rosberconensibus.

In eodem comitatu est conventus Fratrum Prædicatorum, exstructus anno 1267, ad flumen Birgonem e regione pontis Rossensis, cujus autem opera aut impensis fuerit erectus, invenire nequivi et de filiis hujus domus mortuis aut vivis, si qui sint aut fuerint, nihil novi. Oppidum illud nuncupatur hibernice, *Ros-Ua-mBerchon.*

De Fratribus Aghaboensibus.

In comitatu Reginæ, in loco dicto Aghaboe, conventus constructus est ab illustrissimo domino barone Superioris Ossoriæ, qui vocatur anglice Fitzpatrick, hibernice autem *Mac Gilla-Patraic.* Hæc familia antiquitus erat abundanter potens, modo autem declinata est nimis. Annum fundationis hujus domus non reperio et ex filiis nullum invenio.

De Fratribus Trimmensibus.

In comitatu Midi Orientalis, Trimmæ super flumen

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who was twice prior of Kilkenny after his return. He is a very good preacher in the English language and lived for a long time in England. He was afterwards made vicar-provincial for two years, by Father Gelasius Mac Mahon, the provincial, who went abroad in 1691. Then he was provincial himself for four years until the last general exile; at present he is living in England.

The other is Father Langton, a son of perdition, an apostate from the true faith and from his vows, openly professing the heresy he had imbibed, and becoming an infamous petty preacher, to his own damnation and that of many others. May God through the Precious Blood of Jesus Christ bring him back to the truth and to true penance! Amen, Amen. I make mention of this prodigal son, that all who see this account may pray for him.

The Friars of Rosbercon.

In the same county there is a Dominican abbey,[26] built in the year 1267, by the river Barrow near the bridge of Ross, but by whose labour or expense it was built I have not been able to find out and I know nothing of the members of the community, dead or alive. The town itself is called in Irish Ros-Ua-mBeircon.

The Friars of Aghaboe.

In the Queen's County, in a place called Aghaboe, an abbey[27] was built by the illustrious Baron of Upper Ossory, who is called Fitzpatrick in English, and in Irish, Mac Gilla Patraic. This family of old was very powerful, but latterly has much declined. The year of the foundation of this house I cannot find nor can I discover records of any members of the community.

The Friars of Trim.

In County Meath at Trim on the river Boyne there

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Bououindam est conventus Dominicanorum, erectus anno 1263. In isto conventu suscepit habitum Ordinis Prædicatorum, anno 1308, teste Waræo, D. Galfridus *de Geneville*, Midiæ tunc dominus et genere Anglus. Fundatio autem attribuitur illustrissimo D. baroni *de Galtrim*, qui ex nomine familiæ suæ vocatur Hussey. Etsi conventus fundatus sit a Geneville, nullus tamen de hoc nomine illic reperitur, unde patronatus conventus alteræ familiæ forte accesserit ex consanguinea aliqua hereditate, nascente huic baroni ex fundatoris familia. Existimo, sed securus non sum, quod fuerit filius perdignus hujus domus illustrissimus et reverendissimus D. Fr. Oliverius Darcy, ex nobili familia *de Platten*. Audivi quod studuerit Bononiæ et quidem fructuose sicut plene patuit in patria, cum esset episcopus Ardacadensis, in comitatu Longfordiensi. Vixit anno 1648, et nescio quo anno determinato obierit, sed opinor quod evenerit in 1657. Fuit strenuus et solidus consiliarius pro re Catholica, durante bello orto die quarto Octobris, anno 1641.

R. P. Fr. Thomas Nangle, ex eodem conventu, studuit in Italia. Redux in patriam vixit religiose, et fuit prior sui conventus. Exul factus remeavit in Italiam, ubi obiit in Domino. Fuit vir bonus et sincerus.

Ex isto Conventu vivunt adhuc:—

R. P. Fr. Geraldus Weldon, qui studuit in S. Xisto, Romæ, fuit prior ibique continuo residet.

R. P. Fr. Jacobus Lynam studet actu Lovanii, et R. P. Fr. Jacobus Dillon, Romæ.

R. P. Dominicus Nugent vivit in Hibernia.

De Fratribus Mullingarensibus.

In comitatu Midiæ Occidentalis est oppidum vulgo

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is a Dominican abbey,[28] built in 1263. In this abbey, Geoffrey de Geneville, lord of Meath at that time and of English origin, received the Dominican habit, according to Ware, in 1308. The foundation however is attributed to Baron Galtrim, whose family name is Hussey. Although the abbey was founded by the family of Geneville, nobody of the name is to be found there, so the founder's rights may have been transmitted to the other family, by the fact of the family property passing to it from the family of the founder.

I believe, though I am not certain, that the most illustrious Dr. Oliver Darcy of the noble family of Platten, was a worthy member of this community. I heard that he studied at Bologna, and indeed most brilliantly, as was clearly seen in Ireland, when he was bishop of Ardagh, in county Longford. He lived in 1648, and I do not know exactly in what year he died, though I think it was in 1657. He was a strenuous and solid advocate or the Catholic party, in the war begun on the fourth of October, 1641.

Father Thomas Nangle, of the same community, studied in Italy, and on his return home, lived a pious life and was prior of this convent. Being exiled, he went to Italy where he died in the Lord. He was a good and sincere man.

Belonging to this community are still living:—

Father Gerald Weldon, who studied at Saint Sixtus, Rome, is residing there ever since and was prior there.

Father James Lynam is studying at present at Louvain and Father James Dillon at Rome.

Father Dominic Nugent is living in Ireland.

THE FRIARS OF MULLINGAR.

In County Meath, in a town called Mullingar which is

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dictum Mullingar, quod est caput comitatus. Fundatus est ibi conventus Ordinis Prædicatorum, anno 1237; fundatio autem generatim attribuitur familiæ *de Petyt*, quæ ab orto imperio Anglico in Hibernia, gubernationem habuit Mullingarensem usque ad tempus Cromwelli tyranni. Waræus non approbat hoc, dum dicit a D. Radulpho Petyt, episcopo Midensi fundationem ibi factum fuisse pro Canonicis Regularibus, anno 1227, nec ullum fundatorem assignat pro domo Dominicana, sed dicit quod Ordo Prædicatorum illuc introductus sit anno prædicto, ex qua introductione verosimile videtur hunc nostrum Dominicanum Ordinem introductum fuisse ab eo ad ecclesiam jam existentem. Scriptor Gallicus anonymus refert fundationem factam fuisse a familia *de Nugent*, sed hoc ipsum patitur non parvam difficultatem, quam ego discutere nolo impræsentiarum. Conventus autem iste Mullingarensis erat indubitanter opulens et bene stabilitus; nam capitula provincialia illic celebrata sunt in 1278, 1292, 1308 et 1310, testante Domino Waræo, hæretico quidem, scrutatore tamen magno antiquitatis Hibernicæ, licet in aliquibus deficiat forte ob defectum debitæ informationis. Antiquitate horum capitulorum considerata, difficile creditu est Hiberniam non fuisse erectam in provinciam citius quam scribit Fontana, sed super hoc nolo perdere tempus aut meum caput molestare.

Non dubito quin fuerint ex ista domo multi viri insignes quorum tamen memoriam deleverunt bella continua ac hæresis devastans omnia cum furore rabida.

Quorum vero memoria mihi nota est sunt sequentes:—

R. A. P. Fr. Rochus a S. Cruce, hibernice *Rossa*

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the capital of the county, a Dominican abbey[29] was founded in 1237. This foundation is commonly assigned in Ireland to the family of Petitt, which, from the beginning of English rule in Ireland to the time of the tyrant Cromwell, were lords of the town. But Ware does not hold this opinion. He states that a foundation for Canons Regular was made there by Ralph le Petyt in 1221, and without assigning any founder for the Dominican abbey, simply says that the Friars Preachers were introduced there in 1237, from which it would seem to me that our Order was put by the bishop into possession of a more ancient church there. Allemand[30] refers the foundation to the Nugent family, but this opinion opens a difficult question which I do not want to discuss at present. This abbey of Mullingar must have been opulent and well-endowed; for provincial chapters were held there, in 1278, 1292, 1308 and 1310, according to Ware, who although a heretic, was a great Irish antiquary, though he fails in some things, owing perhaps to want of accurate information. Considering the antiquity of these chapters, it is difficult to believe that Ireland was not erected into a province earlier than Fontana[31] admits; but about this matter I do not wish to lose my time nor trouble my head.

I do not doubt that there were many distinguished members belonging to this house, whose names however have been lost by constant wars, and by heresy destroying all things with reckless fury;

Those however who are known to me are the following:—

Father Ross of the Holy Cross, in Irish, Rorra Mas

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Mac Eochagain, ex hoc conventu factus provincialis in capitulo Mediolanensi, anno 1622.

R. A. P. M. F. Mauritius Tyrrell fuit definitor in capitulo generali celebrato Romæ sub reverendissimo P. M. Generali, Fr. Joanne Baptista de Marinis.

R. P. Fr. Dominicus Nugent fuit rector Castri Cæsaris Lovanii, ubi tunc habitabant nostri, anno 1633.

R. P. Fr. Petrus O'Moledy, pro hoc conventu professus est Lovanii, et decursis studiis redux Mullingar, ibidem fuit prior vigilans et bene operans in vinea Domini.

R. P. Fr. Raymundus Dillon studuit Romæ, in S. Xisto, docuit philosophiam Lovanii, ubi etiam fuit magister studii, novitiorum, et S. Scripturæ lector. In conventu Ebroicensi in Gallia, incipiens denuo docere philosophiam, captus febri venit ad oppidum Sancti Germani, ubi decumbens diu lenta tabe consumptus, susceptis sacramentis obiit in Domino.

R. P. Fr. Petrus Dillon studuit Romæ, philosophiam docuit Lovanii, ibidemque defunctus est.

R. A. P. M. Fr. Geraldus Dillon, qui fuit vir exemplaris et operosus in obsequiis Dei et sui Ordinis, fuit sæpius prior sui conventus benemeritus et aliorum in Lagenia; assiduus erat in administrando pœnitentiæ sacramento, necnon in prædicando. Obiit circa 1688, sed annum determinatum non recolo.

R. P. Fr. Fitzsimons, ex eodem conventu, erat quasi tuba sonora in prædicando, vir exemplarissimæ vitæ in omnibus, ut mihi narravit Pontanæ, ejusdem conventus filius, P. Fr. Laurentius Collins, senex venerabilis qui licet non multum literatus, erat tamen vere vir sincerus et bonus et timens Deum.

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Eocagain,[32] made provincial in the chapter of Milan, in 1622.

Father Maurice Tyrrell was definitor in the general chapter held at Rome under the most Reverend Father General, Father John Baptist de Marinis.

Father Dominic Nugent was rector of Castrum Caesaris, at Louvain, where our friars were living in 1633.

Father Peter O'Moledy was professed for this convent at Louvain, where he finished his studies, and after his return to Mullingar was a vigilant prior and a hard-working labourer in the vineyard of the Lord.

Father Raymund Dillon studied at Rome, at St. Sixtus, and taught philosophy at Louvain, where he was master of studies, master of novices, and lector of Scripture. On beginning a new course of philosophy in the convent of Evreux, in France, he was stricken with fever and came to St. Germain, where lingering for a long time under a slow sickness, he died in the Lord, fortified by the last sacraments.

Father Peter Dillon studied at Rome and taught philosophy at Louvain, where he died.

Father Gerald Dillon, who was a very exemplary and hard-working man in the service of God and his Order, was often prior in his own convent and of others in Leinster, and was assiduous in hearing confessions and preaching He died about 1688, but I cannot recollect the exact year.

Father Fitzsimons, of the same community, was a brilliant preacher, a man of most exemplary life in every way, as was told to me at Drogheda by a member of the same community, Father Laurence Collins, a venerable old man, who, although he was not learned, was nevertheless a sincere and good man and one fearing God.

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R. P. Fr. Georgius Nangle ibidem professus studuit in Italia, et redux vixit exemplariter per nonnullos annos; extorris autem factus remeavit in Italiam, ubi obiit in Domino.

R. P. Fr. Petrus Nangle studuit Lovanii, erat maxime mansuetus et pius ac pie obiit in patria.

Ex isto conventu adhuc vivunt :—

R. adm. P. M. Fr. Joannes Dillon, qui studuit partim in conventu S. Maximini in Gallia, partim Romæ in S. Xisto, ubi docuit philosophiam ac theologiam. In patria fuit prior Trimmensis, et victo regno, transfretavit cum exercitu, cui inservivit septennio ut sacellanus diligens. Inde factus regens primarius Lovanii, fere triennio docuit theologiam et tunc factus magister ac prior consumpsit triennium, cura vigilanti ornans templum et perficiens fabricam claustri. Postea quasi biennio laboravit acriter pro suo pane habendo in Gallia; inde redux Lovanium, mansit ibi tantisper, et modo docet in abbatia Præmonstratensium *de Hainâult* prope Valentianam.

Rev. F. Fr. Thomas Dillon studuit in Italia, redux fuit prior Stradensis et Mullingarensis, et exul factus, remeavit in Italiam, ubi modo vivit.

Rev. P. Fr. Thomas Marly, pro eodem conventu professus est Lovanii studetque ibidem, et nominatus est lector.

Fr. Joannes Marly, professus pariter pro eodem conventu Lovanii, ibidem studet.

De Fratribus Athyensibus.

In comitatu Kildariensi, hibernice *Cill-dara*, est op-

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Father George Nangle made his profession there, studied in Italy, and after his return, lived an exemplary life for many years. Having been exiled, he went to Italy where he died in the Lord.

Father Peter Nangle studied at Louvain, was very meek and pious and died in Ireland.

Belonging to this community there are still living:

Father John Dillon, who studied partly at St. Maximin, in France, partly at Rome at St. Sixtus, where he taught philosophy and theology. At home he was prior of Trim, and on the subjugation of the kingdom, embarked with the army which he served for seven years as a devoted chaplain. Being afterwards made first regent at Louvain, he taught theology there for almost three years, and being then made master and prior, devoted his time for the next three years to the adornment of the church and the finishing of the cloister. Afterwards for two years he had to work hard for his bread in France; thence returning to Louvain, he remained there for a short time and is now teaching in the abbey of the White Canons of Hainâult, near Valenciennes.

Father Thomas Dillon studied in Italy; on his return, was prior of Strade and of Mullingar; and when exiled, went abroad to Italy, where he is now living.

Father Thomas Marly, professed for the same convent at Louvain, is studying there and has been made lector.

Father John Marly, likewise professed for the same convent at Louvain, is studying there.

The Friars of Athy.

In County Kildare, called Cill-Dara in Irish, is a

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pidum super flumen Birgonem, quod nuncupatur Athy, in quo est conventus Dominicanus ultra pontem, erectus anno 1257. Fundatoris tamen mentio non fit a Waræo, unde fidem non adhibeo anonymo Authori Gallico, dicenti fundatores esse Boiseles et Ouganos. De his enim familiis nunquam audivi aut legi, esto plura legerim de familiis Anglicis quæ claruerunt in nostra patria. Ulteriori igitur inquisitioni faciendæ, Deo propitiante, reservanda sunt fundatorum hujus conventus nomina. Ex filiis hujus conventus non est mihi notus aliquis præter duos; primus est quidam venerandus senex (nominis non memini), qui declinavit ad nostrum conventum Athenriensem, quando Arausicanus Usurpator irrupit in Lageniam, et nobiscum diu permansit. Hic pater studuerat in Hispania et bene, nam esti senior esset, ingenium habuit vivax et satis cultum. Erat valde egregius religiosus et orationi multum deditus.

Alter, P. Fr. Thomas Ellicott, filius fuit Angli hæretici, et nutritus in hæresi. Hunc convertens ad fidem R. P. Fr. Bartholomæus O'Heyne, ex conventu Athenriensi, qui factus erat prior Athyensis, conversum adolescentem ibi induit nostro habitu. Hic professus ac initiatus sacris ordinibus, profectus est de licentia provincialis in Lusitaniam ob studia, ubi manens adhuc, evasit gratiosus, devotus et bonus religiosus.

In isto conventu, celebrata sunt capitula provincialia, annis 1288, 1295 et 1305.

De Fratribus Naasensibus.

In eodem comitatu est aliud oppidum vetustissimum vocatum Naas, in quo est conventus Dominicanus,

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town on the river Barrow, which is called Athy, in which beyond the bridge is a Dominican abbey,[83] erected in 1257. The name of the founder is not mentioned by Ware, so I do not put any trust in Allemand, who says that the founders were the Boswells and Wogans. About these families I have not come across any record, although I have read a good deal about the English families which distinguished themselves in our country. We must therefore reserve the names of the founders of this abbey to further research, if God permits. Of the members of this community there are none known to me except two; the first of whom was a certain venerable old man (whose name I do not remember), who made his way to our convent of Athenry, when the Orange Usurper burst into Leinster, and remained with us for a long time. This father had studied in Spain, and apparently with success, for although he was an old man, he had a lively and well-cultured mind. He was also a very good religious and much given to prayer.

The other, Father Thomas Ellicott, was the son of an English Protestant and brought up in heresy. Father Bartholomew O'Heyne, of Athenry convent, who was made prior of Athy, having converted this man to the faith, received him to our habit there. After his profession and ordination, he went for his studies, with the permission of the provincial, to Portugal where he still remains. He has become an amiable, devout and good religious.

In this abbey the provincial chapters of 1288, 1295 and 1305 were held.

The Friars of Naas.

In the same county is another very old town, in which there is a Dominican abbey,[84] founded by the illustrious

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fundatus ab illustri Eustachiorum familia, anno 1356. Filiorum autem seniorum aut juniorum nulla mihi occurrit notio, nisi

R. P. Fr. Petri O'Higgins, ab hæreticis in carcerem conjecti, et Dublinium adducti ac ibidem ad patibulum damnati. Hic pater erat prior Naasensis et valde exemplaris vir; ac magna constantia suspendium, vitæ huic imponens finem, sustinuit.

De Fratribus Longfordiensibus.

In comitatu Longfordiensi erectus est conventus Dominicanus, anno 1400, Longfordiæ ab illustrissimo, vetusto et potenti tunc agri dynasta, Domino O'Farrell. Iste conventus erat magnificus structura, ut ruinæ adhuc monstrant et etiam abundavit ampla hæreditate ex dotibus et donationibus hujus illustris familiæ, quæ illic locum sepulturæ habet. In 1424, sepultus est ibi illustrissimus et reverendissimus D. Cornelius O'Farrell, episcopus Ardachadensis, celebratissimus ob liberalitatem in pauperes, ut dicit Waræus, et etiam attestant munimenta Hibernica multo magis authentica, quæ vidi in patria. Iste conventus habuit plus insignes filios: antiquiorum memoriam non habeo

Juniorum autem primi fuerunt:—

R. P. Fr. Laurentius O'Farrell, S. Theologiæ præsentatus, et P. Fr. Bernardus O'Farrell, prædicator generalis. Anno 1651, ambo simul Longfordiæ in ecclesia sui nativi conventus orantes (reliqui enim fratres præ terrore exercitus hostilis et hæretici, tunc ingressi oppidum, fugam cœperant), capti sunt mane summo diluculo, et vario mortis genere interempti. Patrem enim Bernardum impii mox in ingressu plusquam viginti quatuor vulneribus confoderunt, verumtamen desiderata sacra-

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family of the Eustaces, in 1356. I have no information however of its members either of ancient or modern times, excepting only

Father Peter O'Higgins,[85] thrown by the heretics into prison, brought to Dublin and there hanged on a gallows. This father was prior of Naas, was a very exemplary man, and showed great fortitude on the scaffold when about to die.

The Friars of Longford.

In County Longford an abbey[86] was erected for the Dominicans in 1400, by O'Farrell, the illustrious, ancient and powerful prince of that territory. This abbey was a fine structure as the ruins still show; it was also well endowed by the munificence of this illustrious family, which had its place of sepulture there. In 1424, the illustrious Cornelius O'Farrell, bishop of Ardagh, very celebrated for his charity to the poor, was buried there, according to Ware, and there are much more authentic Irish records of this event which I have seen at home. This community had many distinguished members; of those of more ancient times I have no knowledge, but of the modern fathers

Those that occur to my mind are:—

Father Laurence O'Farrell, bachelor of theology, and Father Bernard O'Farrell, preacher-general. Both these fathers were captured together very early in the morning, in the church of their convent at Longford (the other friars having fled at the approach of the hostile Protestant army) and were put to death, each in a different way. The impious soldiers immediately after their entry wounded Father Bernard in more than twenty-four places, though he was afterwards able to receive the last

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menta obtinuit, ut antea prædixerat. Patrem vero Laurentium sauciatum rapiunt ad gubernatorem exercitus, a quo agnitus quod (pro fide et Apostolici Nuncii authoritate) adhæsisset exercitui Catholico, damnatur ad patibulum. Ad quod postridie perductus, dum lætabundo animo ad supplicii locum accedit, tyrannus quorundam intercessione persuasus, tridui dilationem indulget condemnato, quæ Laurentio permolesta est. Quare intercedentes increpans, ad pœnitentiales lacrimas et fervidam orationem convertitur toto illo triduo, rogans Deum ut martyrii palmam non amittat. Itaque voti sui compos factus, ex vertice scalæ Catholicos efficaciter consolat et tanta energia, ardore ac argumentorum vi heresim impugnat, ut gubernator confusus jubet silentium illi imponi. Tunc martyr omnibus valedicens, rosarium collo circumponens dexteraque crucifixum gestans, manus sub scapulari mitissime componens carnifici se submittit, a quo scala dejicitur. Jam pendulus, mirabile dictu, utramque manum educens extra scapulare, illico conjungit, crucem in altam elevans velut sui triumphi tesseram. Quo spectaculo perculsi adstantes simul et ipse gubernator, illis cadaver honorifice deponi præcipit, datoque salvo conductu, omnem clerum et populum ad exequias celebrandas confluere permittit.

R. adm. P. Fr. Gregorius O'Farrell, ex eodem conventu, studuit in Hispania, et redux philosophiam docuit Limerici, ubi fuit etiam magister studentium cum laude, sub cujus officii fine electus est socius P. prioris Limericensis euntis ad capitulum provinciale

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sacraments before he died, as he had foretold. Father Laurence on being brought before the commander was recognised as an adherent of the Catholic army (which indeed he was in defence of his faith and in obedience to the Apostolic Nuncio), and condemned to be hanged. The next day, he advances towards the place of execution with a joyful mind; the tyrant moved by the intercession of friends grants a delay of three days, which is very trying to the martyr. Upbraiding those who interceded for him, he spends the whole of those three days in tears of penance and fervent prayer, begging God that he may not lose a martyr's crown. His soul being at peace, he consoles the Catholics from the top of the ladder, and speaks against heresy with such energy, ardour, and strength of argument, that the commander shamed by his words orders him to be silent. The martyr bids farewell to all, puts his rosary around his neck and holds his crucifix in his right hand; then placing both his hands very meekly under his scapular, gives himself up to the executioner, who throws him from the ladder. While hanging there, wonderful to relate, he draws forth both hands from underneath his scapular and joins them together, raising his crucifix aloft as a mark of his triumph. The bystanders were struck with the wonderful spectacle, as was also the governor, who ordered the body to receive honourable burial, and having given a safe-conduct, allowed all the clergy and people to come together and celebrate the obsequies. This event took place in 1651.

Father Gregory O'Farrell,[87] of the same community, studied in Spain, and after his return taught philosophy at Limerick, where he was also an excellent master of studies. At the termination of this office he was elected to accompany the prior of Limerick, then about to attend

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celebrandum Athenriæ. P. Gregorius, præter communem opinionem, electus et confirmatus est provincialis et rexit cum singulari religione, prudentia, et provinciæ satisfactione. Peracto provincialatu, curam gessit nostrarum monialium Galviensium, quas expugnata civitate ab hoste, perduxit in Hispaniam ac statim a Majestate Catholica conventum pro illis petiit. Ipse vero degit in conventu Estellensi toto tempore exilii, et ego ipse audivi Salmanticæ a P. præsentato Rincon, qui fuit prior Estellensis, morante ibi isto patre, quod non agnoverit religiosum altioris humilitatis. Anno 1664, redivit in patriam; novitius Athenriæ vidi eundem, anno 1665, receptum ibidem ab omnibus patribus velut angelum bonum. Erat mitissimi et mortificati aspectus, ingensque custos silentii et observantiæ, quantum fieri potuit in illa afflictissima patria; unde sæculares eum æstimabant tanquam virtutis speculum. Obiit in Domino, devote susceptis ecclesiæ sacramentis, in domicilio nostrorum patrum extra Longfordiam, anno 1672.

R. P. Fr. Antonius O'Molloy, alias de Rosario, studuit in Hispania, factusque est procurator generalis pro provincia Hiberniæ. Mirifice providus erat erga juvenes recenter professos confluentes in Hispaniam ad studia et revertentes pariter post studia in patriam, quod officium gessit cum laude et bona opinione cleri et civium Bilbaensium, quadraginta circiter annos. Bene vocatus est a Rosario; etenim addictissimus erat huic devotioni, et in omnibus cultui Sacratissimæ Matris Virginis. Quoties premebatur aliqua necessitate, devote se applicavit ad Beatam Virginem *de Bigonna*, per quam Deus crebra patrat miracula in illa civitate. Expletis meis studies, deputatus ut venirem Lovanium, mansi apud eum mense cum medio, exspectans navigii commodi-

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the provincial chapter at Athenry. Father Gregory, contrary to general expectation, was made provincial, a position he filled with singular prudence, and to the satisfaction of the province. After his provincialship, he looked after our Galway nuns, whom he brought to Spain, on the taking of the city by the enemy, and at once obtained a convent for them from his Catholic Majesty. He dwelt in the convent of Estella all the time of the exile, and I heard at Salamanca, from Father Rincon, who was prior in Estella while this father was staying there, that he did not know a more humble religious. In 1664, he returned home; when a novice in Athenry I saw him there in 1665, and he was received by all the fathers as a good angel. He was of a very meek and mortified appearance and practised silence and observance as far as he could in that most afflicted country; so that the people esteemed him as a mirror of virtue. He died in the Lord, having devoutly received the last sacraments of the church, in the house of our fathers near Longford, in 1672.

Father Anthony O'Molloy,[88] otherwise of the Rosary, studied in Spain and was made procurator-general for the Irish province, a position he held for about forty-three years to the admiration of the clergy and citizens of Bilbao. For with admirable care he looked after the wants of the young men streaming into Spain for their studies, just after their profession, as well as of the students who were returning to Ireland. Well indeed was he named after the rosary; for he was greatly given to this devotion, and in all things was a devout client of the most Holy Mother of God. Whenever he was pressed by any want, he devoutly applied himself to our Blessed Lady of Bigonna, by means of which God works many miracles in that city. Being ordered to go to

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tatem, et tunc quidem mirabar venerandi senis sanctam et religiosam vitam. Bene valuit quando valedixi, anno 1675, nescio determinate quando obierit, sed certus sum quod erat valde annosus et bonus.

R. P. Fr. Thomas O'Farrell studuit bene Lovanii ubi professus est pro conventu Longfordiensi. Erat juvenis miræ mausuetudinis, bene sciens cantum et organum, quod commune non est nostratibus, non ob defectum capacitatis, sed ob carentiam debitæ et tempestivæ educationis in similibus, hoc proveniente ex oppressæ patriæ continuata concussione a multis sæculis, et præcipue ab orta hæresi Henrici VIII. et singulariter a fine regni Elizabethæ, mortuæ anno 1603. Iste pater in juventute bona munitus sacramentis evocatus est ad aliam vitam.

R. P. Fr. Bernardus O'Reilly, ex eodem conventu, post finita studia in Hispania, procuratoris provinciæ egit officium diligenter, et post aliquos annos, clausit pie diem extremum in Bilbao.

R. P. Fr. Dominicus O'Farrell, studuit Lovanii fructuose, et ibidem fuit lector et magister studii. Redux in patriam fuit prior sui conventus cum prudentia et laude. Extorris factus vixit de licentia superiorum cum domino quodam in terra Cameracensi, ubi pie et pœnitenter refectus sacramentis obiit, anno 1704.

Ex filius istius conventus nunc vivis solum mihi eogniti sunt:—

R. P. Fr. Laurentius O'Farrell, qui studuit Pragæ in Bohemia, docuit philosophiam Romæ in S. Xisto et theologiam apud Prædicatores Anglos in conventu SS.

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Louvain after my studies, I remained with him for a month and a half, waiting for a ship to sail, and could not but admire the holy life of the venerable old man. He was very strong when I bade him farewell in 1675, and I cannot state exactly when he died, but I can say that he was full of years and really good.

Father Thomas O'Farrell studied with success at Louvain, where he was professed for the convent of Longford. He was a youth of wonderful meekness and a good singer and organist, accomplishments which are uncommon among our fathers, not from want of capacity but of due and early training in such things. This has been the result of the continual oppression of our country for many centuries, principally after the rise of Protestantism and more accentuated after the reign of Elizabeth. This father, while still young, was called to another life.

Father Bernard O'Reilly, of the same community, after finishing his studies in Spain, filled the office of procurator of the province with diligence, and after some years piously closed his last day in the city of Bilbao.

Father Dominic O'Farrell studied with success at Louvain, and was lector and master of studies there. On his return home he ruled his convent as prior with laudable prudence. Being exiled, he lived by permission of his superiors, with a certain gentleman at Cambrai, where he died a pious and penitent death, fortified by the last sacraments, in 1704.

Of the members of this community still living, those known to me are only :—

Father Laurence O'Farrell, who studied at Prague, in Bohemia, taught philosophy at Rome, in St. Sixtus, and theology to the English Dominicans, in the convent

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Joannis et Pauli. Inde discedens accepit plenam ...otestatem a S. Patre, exercendi missionem in A...glia, Hibernia et Scotia, aut in aliquo ex his regnis juxta suum beneplacitum. Faciens vero diligenter suas functiones in Anglia, captus est et carceratus stricte Lo...din ultra annum. Plurima passus in carcere, et tandem Deo providente dimissus, venit in Belgium, ubi l...ngas infirmitates et incommoda alia toleravit. De...inde profectus est in Hispaniam, ubi modo degit.

R. P. Fr. Joannes O'Reilly studuit in conventu B. Mariæ *de Atocha*, Matriti, et postea transeans per Galliam electus est prior conventus S. Crucis Lovanii, quod officium exercuit cum singulari providentia, tempore belli et magnæ egestatis in Belgio. Postea fuit vicarius et procurator provinciæ in Bilbao, ac jam nunc inservit a sex annis in exercitu equestri Christianissimæ Majestatis ut sacellanus diligens.

R. P. Fr. Jacobus O'Farrell studuit in provincia Romana, ibidemque legit philosophiam cum laude, et progreditur adhuc in schola in eadem provincia; audio quod sit vir doctus et religiosus.

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SS. John and Paul. On his departure thence, he :eived full missionary faculties from the Holy Father, : England, Ireland and Scotland, that is, for any single .e of these kingdoms, according to his own wish. In the scharge of his duty in England, he was arrested and aced in close confinement in London for over a year. fter suffering much in prison he was liberated at length y the providence of God, and came to Belgium where e underwent a long sickness and other hardships. 'inally he went to Spain where he is living at present.

Father John O'Reilly studied in the convent of our Blessed Lady of Atocha, near Madrid, and afterwards on his way through France, was elected prior of the college of Holy Cross at Louvain, a position he filled with prudence, acting with singular foresight in that time of war and famine in Belgium. He was afterwards vicar and procurator of the province in Bilbao, and for the last six years has been serving as chaplain in the cavalry of his most Christian Majesty.

Father James O'Farrell studied in the Roman province, read philosophy there with success and is still making progress in the schools of the same province; I hear that he is an intelligent and religious man.

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CAPITULUM TERTIUM.

DE FRATRIBUS PRÆDICATORIBUS MOMONIÆ.

De Fratribus Waterfordiensibus — Corcagiensibus — De Martyrio Patris Richardi Barry—De Recuperatione conventus Castlelyonensis—De Fratribus Glanorensibus —De Fratre incaso in manus infidelium—De Fratribus Youghalensibus—De Fundatione conventus Limericensis—De Martyrio Patris Terentii Alberti O'Brien et Patris Jacobi Wolfe—De Fratribus Killociensibus— De Patre Henrico Burgatt—De Monachis et Fratribus submersis in mari—De Fratribus Cashelensibus—Clonmelensibus—Traleiensibus—De Martyrio Patris Thadæi Moriarty—De Patre Daniele O'Daly—De Fratribus Lorrhensibus—De Sacello apud Sixmilebridge.

De Fratribus Waterfordiensibus.

IN Comitatu Waterfordiensi civitas capitalis est commodissima commercio lucrativo, tam ob magnum et securum portum, quam propter loci situm, expositum immediate ad Galliam, Hispaniam, et Angliam. Hic est sedes episcopalis, et hic etiam est conventus Dominicanorum, qui introducti sunt in civitatem, anno 1226. Novennio autem postea, id est in 1235, fundari cæpit a civibus hoc cœnobium: ita Waræus in *Monastico Hibernico.*

Ex filiis defunctis hujus conventus novi

R. P. Fr. Hyacinthum Walsh, qui studuit Lovanii, et

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CHAPTER III.

ON THE FRIARS PREACHERS OF MUNSTER.

The Friars of Waterford—of Cork—Martyrdom of Father Richard Barry—Restitution of Castlelyons Abbey—The Friars of Glanworth—Fate of a Friar among the Moors—The Friars of Youghal—Foundation of Limerick Abbey—Martyrdom of Father Terence Albert O'Brien and of Father James Wolfe—The Friars of Kilmallock—Father Henry Burgatt—Monks and Friars drowned at sea—The Friars of Cashel—of Clonmel—of Tralee—Martyrdom of Father Thady Moriarty—Father Dominic O'Daly—The Friars of Lorrha—Chapel at Sixmilebridge.

The Friars of Waterford.

THE capital of county Waterford, of the same name, is a city very commodiously situated for commerce, both on account of its large and safe harbour, as of its position directly opposite to France, Spain and England. Here is an episcopal see and here also is an abbey[80] of the Dominicans, who came to the city in 1226. Nine years after their arrival, the building of the abbey was begun by the citizens, as Ware says in his *Monasticon Hibernicum.*

Of the deceased members of this community I knew Father Hyacinth Walsh, who studied at Louvain, and

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regressus in patriam servivit religiose ut supprior in suo, et ut prior in conventu Rosberconensi. Exul factus rediit Lovanium, ibique mansit quoadusque lethaliter infirmatus et lenta tabe consumptus, ex hac vita migravit devote munitus sacramentis, anno 1704. Erat valde diligens circa religionis obsequia.

R. P. Fr. Joannes Conway indutus est Lovanii ibique studuit, et cum ivisset Mechliniam cum alio patre ad visitandos infirmos milites Anglos and Scotos hæreticos moribundos in xenodochio regio ibidem, tentatum si aliquem reducere possent ad fidem, officiales hæterodoxi terruerunt eos tam vehementer, ut inciderent ambo statim in febrem ardentem, quæ hujus boni religiosi sacramentis refecti oppressit vitam.

Vivum autem neminem nosco præter R. A. P. M. Fr. Antoninum Sall, qui indutus et professus est Lovanii, anno 1682. Ibi audivit philosophiam et per duos annos theologiam; postea fuit lector philosophiæ, magister studentium, et regens secundarius multis annis. Postquam vero regens primarius erat bimestri, vocatus est Romam ad Sanctum Xistum, ubi docet a quinquennio.

De Fratribus Corcagiensibus.

In Comitatu Corcagiensi est civitas maritima et opulenta dicta Corcagia, in qua est conventus Dominicanorum, fundatus a prænobili viro Domino Philippo Barry, anno 1229. Iste conventus est totaliter eradicatus, in cujus loco constructum est ab hæreticis domicilium pro gubernatore. Sub Jacobo II. autem, fratres nostri habitantes ibi possiderunt pacifice eandem domum usque ad hostis expugnantis adventum, anno

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who, when he returned home, lived a truly religious life, both as subprior in his own convent and as prior in that of Rosbercon. On being exiled he returned to Louvain and remained there until, seized with a mortal sickness and consumed by a slow disease, he departed this life, having devoutly received the last sacraments, in 1704. He was very painstaking about religious ceremonies.

Father John Conway received the habit at Louvain, and made his studies there. On one occasion he went to Malines with another father to visit the English and Scotch Protestant soldiers, sick and dying in the Royal Hospital there, in order to try if they could bring back any to the faith; but the Protestant officials terrified them so much that they were both stricken down with a raging fever, which carried off this good religious after he had received the last sacraments.

Of this community I know no one living except Father Anthony Sall, who received the habit and was professed at Louvain in 1682. He studied his philosophy and two years of his theology there, and afterwards was lector of philosophy, master of students and second regent for many years. After acting as first regent for two years he was called to Rome, to St. Sixtus, where he has been teaching for the last five years.

The Friars of Cork.

In County Cork there is a maritime and wealthy city called Cork, in which the Dominicans have an abbey,[40] founded by Lord Philip Barry in 1229. This abbey is now quite razed to the ground, and on its site a residence for the mayor has been built by the Protestants. Under James the Second, however, our friars were in peaceable possession of the same house until the coming of the invading army in 1690. This community had many

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1690. Hæc domus habuit plures graves filios ab initio, sed omnium non est recordatio nec notitia penes me; quosdam vero recentioris temporis recensebo

Quorum notiores sunt:—

Eximius P. M. Fr. Constantinus O'Keeffe, qui studuit optime in Hispania. Redux in patriam, post exiguum temporis intervallum evasit præclarus et maxime proficuus concionator in suo nativo idiomate, apparuitque omnibus doctis insignis theologus in occasionibus gravium consultationum. In lingua nativa erat poeta mirificus, confessionibus audiendis assiduus et SS. Rosarii propagator magnus erat. Prior fuit sæpius in conventibus Momoniæ, recepitque perplures ad habitum. Plurima passus tribulationum jacula sub usurpatore Cromwello, tandem electus fuit provincialis anno 1689, benemeritus de Ecclesia et Ordine suo, ac in odore suavis famæ apud omnes, annosus satis et munitus sacramentis, migravit e vita, anno 1679.

R. P. Fr. Eustachius Magner, ex eodem conventu, vir plenus pietate et zelo fidei, tantæ fuit fortitudinis, ut quasi alter Machabæus factus est a Catholicis gubernator castri *Druimeigh*, et illum locum servavit illæsum toto tempore Cromwelli.

R. P. Fr. Thomas Fitzgerald, vir simplex, pius, et zelosus, serviebat civibus Corcagiensibus, incedens sub larvato vestitu rusticano, durante dominio usurpatorio Cromwelli et pie quievit in Domino.

R. P. Fr. Ambrosius O'Cahill, ex eodem conventu,

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distinguished members from the beginning, but I have neither knowledge nor recollection of all, so I will say something about those of recent times,

The most notable of whom are:—

The distinguished Father Constantine O'Keeffe who studied brilliantly in Spain. On his return home he became a famcus preacher in Irish, also proving himself an able theologian on several occasions when he was consulted about matters of serious importance. Father O'Keeffe wrote some good poems in his native tongue, was very assiduous in hearing confessions, and was also a zealous promoter of the Holy Rosary. He was prior in various convents in Munster, and received many postulants to the habit. The good religious underwent many hardships when Cromwell, the usurper, was in Ireland. He was elected provincial in 1669, and proved himself worthy of the Church and his Order. At length in the enjoyment of a spotless reputation, full of years and fortified by the last sacraments, he departed this life in 1679.

Father Eustace Magner, of the same community, a man inspired by piety and zeal for the faith, possessed such courage that like a second Judas Machabeus, he was made governor of the castle of Druimegh (near Kanturk) by the Catholics and preserved that place all during the time of Cromwell.

Father Thomas Fitzgerald, a simple, pious and zealous man, ministered to the spiritual needs of the citizens of Cork during the whole time of the Cromwellian usurpation, when he went about in the garb of a farm labourer. He afterwards died peacefully in the Lord.

In 1651, Father Ambrose O'Cahill, of the same com-

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facundus concionator, obviam factus fortuito equitum hæreticorum turmæ agnitusque ut religiosus, statim membratim dissectus est, anno 1651.

R. P. Fr. Richardus Barry, prædicator-generalis, ex eodem conventu, dum esset prior conventus Casseliensis, anno 1647, captus est cum aliis multis in Rupe S. Patricii. Accedente hoste ad obsidendam civitatem, ille prudenter et provide ut vigilans pater dimiserat suos religiosos, ut se servarent ab hostis crudelitate. Hunc patrem vero reservavit gubernator (reliquis ecclesiasticis ac magno sæcularium Catholicorum numero primo impetu trucidatis) ad atrociora supplicia. Itaque exhortans Catholicos ad mortem fortiter pro fide obeundam, solus ex toto clero habitum religiosum portans, cum crucifixo extenso in una, et rosario in alia manu, postulatus ut habitum abjiceret, et ad eorum execrandos ritus se converteret, ipse ferventer et animose respondit dicens— "Hæc mea vestis exuvias Jesu Christi, ejusque Passionem repræsentat, et nostræ militiæ vexillum est." Quibus dictis alligatur columnæ, et dum parantur fasces, insolentiæ militum vexandus exponitur. Strue mox accensa circumposita, ab imo corporis ad verticem capitis torretur lente per duas quasi horas, et cum in mediis flammis non cessaret animam suam et fidelium populum, Deo commendare, gladio transverberatus emisit spiritum die decima quinta septembris, anno dicto. Post inimici discessum asportatus e loco supplicii, sepultus est in conventu Casseliensi. Quamvis hic pater martyrium hoc pertulerit, ubi erat prior, juste tamen apponitur inter filios conventus sui Corcagiensis, ut filius tam sapiens in Christo lætificet matrem, quæ eum spiritualiter genuit in eodem Domino Jesu Christo.

R. P. Fr. Joannes O'Murphy ibidem vixit circa annum

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munity, who was an eloquent preacher, coming suddenly in front of a Protestant cavalry regiment and being recognised as a friar, was immediately cut to pieces.

Father Richard Barry, preacher-general, of the same community, while he held the office of prior in the convent of Cashel in 1647 was captured there with many others on the Rock of St. Patrick. Previous to the coming of the enemy to besiege the city, he had with fatherly prudence sent away his subjects to escape their cruelty. The rest of the ecclesiastics and a great number of lay people were killed at the first onset, but the commander of the troops reserved Father Barry for a more cruel fate. He was the only one of the clergy that appeared in the religious habit. Holding the crucifix aloft in one hand and the rosary in the other, on being asked to cast off the habit and take part in their execrable rites, he courageously answered: "This garb of mine represents the garment of Jesus Christ and His Passion and is the badge of my profession." On saying this he was seized and bound to a stake, and while they were preparing the faggots was exposed to the insults of the cruel soldiers. The pile having been set on fire he was slowly tortured from head to foot for about two hours, yet from the midst of the flames, did not cease to commend his own soul and the faithful people to God. Being at last transfixed with a sword, he died on the fifteenth of September. After the departure of the enemy, his remains were brought from the place of execution and buried in the convent of Cashel. Although this father suffered martyrdom at Cashel, where he was prior, he is with justice reckoned among the members of his convent of Cork, that so Christ-like a son may make the mother rejoice who brought him forth to spiritual life in the same Lord Jesus Christ.

Father John O'Murphy, who pursued his studies with

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1640. Ille studiis peractis in Hispania, redux Corcagiam, exercuit concionatoris munus valde facunde et cum egregia laude per multos annos. In quantum discere potui, desiit vivere sub initio anni 1641.

Nuper post ultimum exilium obiit pie ejusdem nominis, alter R. P. Joannes, qui fuit vir bonus et sæpius ibidem ac alibi prior. Obiit autem in carcere detentus quatuor annos; ob podogram enim nequivit fugere.

R. P. Fr. Jacobus Barrett, hibernice *Baired*, vir nobilis, post longi conjugii vincula soluta per uxoris obitum, suscepit Corcagiæ habitum, ac professus est ibidem. Hic vixit cum summa humilitate et exemplo, ita ut nonnulli hæretici considerantes bonitatem et venerandam senectutem viri, antecedenter illis noti in sæculo, commoti quadam naturali compassione, procuraverint eum detinere domi. Indutus ergo ad modum vacarii abscondit se ut custos boum cujusdam Angli. Hic vixit et defunctus est cum magna opinione bonæ et virtuosæ vitæ.

R. P. Fr. Ludovicus Shinnick, hibernice *O'Scannuidh*, pro eodem conventu professus est Lovanii. Consanguineus erat magni Doctoris Lovaniensis ejusdem nominis. Studuit bene ibidem, eratque diligens quæstor pro conventu, et prudens confessarius. Hic callebat optime Flandricam linguam, unde missionem fecit utiliter in Hollandia multo tempore cum fructu. Munitus pie sacramentis, obiit Bredæ anno 1700. Fuit pacificus et maturus prudentia.

R. P. Fr. Joannes Regan fuit ibidem insignis annuntiator Divini verbi, circa annum 1641, et ultra.

Ex hujus conventus filiis, vivos nosco solum duos:

R. adm. P. Fr. Gulielmus Barry studuit fructuose in

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success in Spain, belonged to the same community about 1640. On his return to Cork he preached with eloquence and distinction for many years. As far as I could learn he departed this life at the beginning of 1641.

Since the late exile, another Father John O'Murphy has died in Cork, a good man who was often prior there and in other places. He died in prison after four years' confinement: hindered by his gout he had been unable to leave the country.

Father James Barrett, in Irish Ꝺaiꝛeꝺ, a nobleman who, when the bonds of married life were broken by the death of his wife, received the habit at Cork and was professed there. He was remarkable for the practice of humility and other virtues, so that some Protestants considering the goodness and venerable age of the man whom they had formerly known as a layman, were moved to compassion and found means to enable him to remain in Ireland. Clothed in the garb of a cowherd, he escaped detection as the keeper of the cows of a certain Englishman. He lived and died in the odour of virtue.

Father Louis Shinnick, in Irish Ua Scannuiꝺ, a relative of the great Doctor Shinnick of Louvain, was professed for the Cork convent at Louvain and studied there with diligence. He was a very good questor for his convent and a prudent confessor. Having a good knowledge of the Flemish language he did useful missionary work in Flanders for a long time. Fortified by the last sacraments he died at Breda in 1700. He was of mild disposition and mature prudence.

Father John Regan of this house was a distinguished exponent of the Divine Word about 1641 and afterwards.

Of the members of this community I know only two living:—

Father William Barry, who studied with success in the

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magno conventu Tolosano, deinde docuit philosophiam in provincia Franciæ, inde remeans in Hiberniam, prædicavit cum speciali approbatione hybernice et anglice. Fuit pluries prior in sua provincia et factus est prædicator-generalis in provincia ob gratiosam prædicandi vim. Multa passus est in persecutione suscitata anno 1680, et etiam in bello ultimo sub nostro magno et Catholico Rege Jacobo usque ad ejus egressum ex patria, cum Catholico exercitu in Galliam. Prior Lovanii factus in penurioso tempore, verumtamem inventus est tam providus œconomus quod præterquam aluisset satis magnam communitatem Lovanii cum adventantibus quotidie ex Hibernia ob exilium generale latum et executioni violenter datum, ipse reparari procuravit totam habitationem fratrum minitantem tunc præ vetustate proximum casum ædificii, et refectorium pulchrum cum pari culina erigi fecit ab imis fundamentis. Prioratu Lovaniensi finito cum laude, factus est prior in conventu reverendorum Patrum Anglorum nostri Ordinis Bornemiæ, ubi pari decore processit usque ad finem sui officii. Modo habitat gravis vir et valetudinarius in Gallia in Castro Tierrensi in regali xenodochio. Est quidem placidus et bonus religiosus.

R. P. Fr. Petrus O'Garvan studuit Ulissiponi, ibique docuit philosophiam. Redux in patriam factus est prior Corcagiensis, sed capta urbe ab hoste, redivit in Lusitaniam. Quid autem ibi agat modo, ego ignoro; audivi ab aliquo, quod sit theologiæ lector, et credo merito si se applicuerit, nam ingenium habet et est gratus religiosus; appellens enim in patriam vidi eum Corcagiæ, anno 1689.

De Fratribus Castlelyonensibus.

In eodem comitatu est conventus vocatus Castlelyons,

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great convent of Toulouse, then taught philosophy in the province of France and after his return to Ireland, preached in Irish and English with great distinction. He was often prior and was made preacher-general in his province on account of his oratorical powers. He suffered greatly in the persecution which arose in 1680 and also in the late Jacobite war until his departure from the country with the Catholic troops to France. He was made prior of Louvain at a time of great want and proved such a good manager that he was able to support not only this large community but those also who arrived day by day from Ireland, owing to the vigorous way in which the decree of general exile was put into execution. He repaired the convent, then in an almost ruinous state, and built a commodious new refectory and a kitchen. When his term of priorship at Louvain expired, he was made prior of the convent of our English fathers at Bornhem where he discharged the duties of his office with equal success. At present the venerable man is living in poor health in the royal hospital at Château-Thierry. He is a placid and good religious.

Father Peter O'Garvan studied at Lisbon and taught philosophy there. After his return he was made prior of Cork, but on the taking of the city by the enemy he went back to Portugal. What he is doing there at present I do not know; I heard from somebody that he is lector of theology and I believe he will be an excellent teacher if he has applied himself. I know he has intelligence and a good address, for on my way home in 1689 I met him in Cork.

The Friars of Castlelyons.

In the same county there is an abbey[41] called Castle-

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a longo temporis intervallo inhabitatus a nostris fratribus Dominicanis, usque ad annum 1683, in quo illustrissimus Dominus Comes *de Barrymore* monstravit P. M. provinciali O'Keeffe, et Patri prædicatori-generali, Fr. Gulielmo Barry, ex archiviis suis, eundem fuisse fundatum a suis antecessoribus pro Fratribus Prædicatoribus, sive pro Dominicanis. Etsi hic dominus esset tunc hæreticus, procuravit tamen ut pater Barry nominaretur ac instituereturprior ejusdem loci, quod et factum est ab eodem provinciali. Verum adveniente rege nostro Jacobo semper memorando ad thronum, dictum locum tradidit memoratus comes cum omnibus pertinentibus inter manus patris præfati in usum et possessionem Ordinis Dominicani.

De Fratribus Glanorensibus.

In eodem comitatu est conventus Ordinis Prædicatorum super collem ad ripam fluminis, fundatus ab illustrissimis vicecomitibus *de Fermoy*. Hæc familia anglice vocatur Roche, estque Anglica origine; latine autem dicitur de Rupe. Inventa est constans immobiliter in fide Catholica, unde hodie spoliata est omnibus bonis. Fundationis istius non reperio initium apud ullum auctorem præ manibus existentem. Locus dicitur *Gleann-uibhair*, latine Glanura.

Hæc domus habuit plures gratiosos filios; quorum autem catalogum delineare possumus, sunt sequentes:

R. P. Fr. Theobaldus Roche docuit Lovanii, fuit magister studii anno 1654, ibique vixit usque ad annum 1657. Fuit vir doctus et religiosus.

R. P. Fr. David Roche, viguit in eodem conventu circa annum 1640, cum summo applausu ob bonitatem vitæ, profunditatem doctrinæ, facundiam in prædicando,

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lyons, left uninhabited for a long time by our Dominican brethren, until the year 1683, when Lord Barrymore showed our provincial, Father O'Keeffe, and Father William Barry, from his archives, that the abbey had been founded by his ancestors for the Dominicans. Although this nobleman was then a Protestant, he nevertheless obtained from the same provincial the favour that Father Barry should be made prior of the abbey. Moreover on the coming to the throne of our ever-memorable King James, this nobleman gave the site of Castlelyons with all its appurtenances, into the hands of Father Barry, for the use and possession of the Dominican Order.

The Friars of Glanworth.

In the same county there is a Dominican abbey[42] on a hill on the banks of a river which was founded by a Viscount Fermoy. This noble family of Roche (so-called in English) is of English origin. It was ever constant and firm in the Catholic faith, and in consequence is at the present time despoiled of all its rightful possessions. I cannot find the date of this foundation in any author I have at hand. The place is called Gleann-uidhir in Irish.

This house had many distinguished members of whom we are able to catalogue the following :—

Father Theobald Roche taught at Louvain, was master of studies in 1654 and remained there till 1657. He was a learned and pious man.

Father David Roche flourished about the year 1640. He lived in the convent of Glanworth and acquired great fame by reason of his saintly life and his profound

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et conversandi gratiosum et gravem modum; unde in tota Momonia colebatur ut vir meriti consummati.

R. P. Fr. Geraldus Gibbon studuit Burgis in Hispania et reversus in patriam erat insignis et valde persuasivus prædicator. Fuit prior sui nativi conventus Glanorensis et aliorum in Momonia et vestivit plures egregios juvenes. Denique persecutione atrocissima suborta anno 1681 coactus fugere ex patria, transnavigavit in Belgium et Bergis S. Winochii in conventu sui Ordinis pie abscessit e vita anno 1685.

R. P. Fr. Constantinus O'Garvan, mihi notus a tenera juventute, studuit optime in conventu Beatissimæ Virginis *de Atocha*, Matriti. Regressus in patriam fuit diligens et laboriosus operarius in vinea Domini, prædicando assidue, docte et eleganter, vestiendo plures novitios et administrando pœnitentiæ sacramentum multis annis, nempe ab anno 1673, quando redivit ex Hispania usque ad 1699 in quo fuit expulsus e patria. Vivit nunc in archiepiscopatu Senonensi in Burgundia; est quidem maturus omnimodo et maxime mansuetus.

R. adm. P. M. Fr. Joannes O'Brian studuit Palentiæ in Castella Veteri. Fuit lector philosophiæ in collegio S. Crucis, Lovanii, etiam subprior et magister novitiorum ibidem. Deinde ivit in Hispaniam et tunc electus est prior Lovanii; et sub fine sequentis anni 1687, factus est secundarius et subsequenter primarius regens; quo officio expleto ivit in Lusitaniam, ubi docens theologiam creatus est magister. Inde meavit in Italiam, manetque, ut audio, Viterbii. Bonus vir est, et notior reverendissimo P. magistro nostro generali præsenti,

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learning and eloquence and his grave and gracious address. Throughout Munster he was regarded as a man of consummate merit.

Father Gerald Gibbon studied at Burgos in Spain, and on his return home became a powerful and persuasive preacher. He was prior of his own convent of Glanworth and of other convents in Munster and received several excellent young men to the habit. Owing to the severe persecution of 1681, he was obliged to fly from Ireland. He came over to Belgium and died a good death in 1685, in the convent of our Order at Berg-St.-Winoc.

Father Constance O'Garvan, whom I have known from his childhood, studied with success in the convent of our Blessed Lady of Atocha near Madrid. When he returned home he was a diligent and painstaking labourer in the vineyard of the Lord, preaching constantly with unction and learning, clothing several novices with the habit and administering the sacrament of penance for many years, namely, from 1673, when he returned from Spain, until 1699 when he was expelled form the country. He is now living in the archdiocese of Soissons in Burgundy and is of mature experience and mild disposition.

Father John O'Brian studied at Palencia in Old Castile. He was appointed lector of philosophy at Holy Cross, Louvain, also subprior and master of novices there. He then went to Spain, and afterwards was elected prior of Louvain; towards the end of the following year, 1687, he was made second and afterwards first regent, on the completion of which office he went to Portugal, where while giving his theological course he was made master of theology. He then went to Italy, and is residing, I hear, at Viterbo. He is a good man

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quam ut ego extendam calamum in ejus encomia; quod enim per se notum est, non indiget multa probatione.

R. P. Fr. Petrus O'Hennessy, ex eodem conventu, studuit philosophiam sub me in Gallia, et theologiam in Brittania Armorica. Finito studio fere usque modo, fuit ordinarie vicarius in aliqua ecclesia per Galliam. Est fervidus et zelosus in prædicando.

R. P. Fr. Ambrosius O'Garvan studuit in Hispania et peractis studiis laudabiliter, ut audivi, volens in patriam reducere, impeditus est a bello cruento Arausicano, et mansit Rupellæ in Gallia in conventu sui Ordinis a multis jam annis. Fertur quod sit insignis religiosus in omnibus.

Alter ejus frater, proficiscens in Hispaniam ad studia, captus est in mari a Mauris, et datus ut mancipium regulo Africano, qui obtulit illi filiam suam in uxorem, sub conditione avertendi se a fide ad sectam execrandum Mahometis. Filia enim adamavit acriter teneris adolescentis vultum speciosum; at ille recusavit constanter non solum aversionem a fide vera, sed et unionem ipsam etiam fidem servando. Unde post multa verbera et durissimam sortem, non potens regulus vincere ulla adversitate ejus miram fortitudinem, eum donavit pashæ Turcico, cum quo mansit jugiter, semper fidelis fidei et votis. Ignoro autem an vivat modo; quia ab obsidione Viennensi nihil audivi de illo. Jesus Christus det illi perseverantiam finalem in eadem constantia! Perillustris D. Carolus O'Conor, qui fuit capitaneus equestris cohortis in bello Hungarico, cum serenissimo domino Duce et Electore Bavariæ, scripsit hæc mihi ex Hungaria, dum essem Bruxellis, post completam regentiam Lovanii, anno 1690.

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and too well known to our present master-general to need any praise from me: for what is clearly known does not require much proof.

Father Peter O'Hennessy, of the same community, studied philosophy under me in France, and theology in Brittany. From the time of his studies almost till the present he has generally acted as curate in some church or other, in France. He is a fervent and zealous preacher.

Father Ambrose O'Garvan studied in Spain, and on the completion of his studies, as I have heard, desired to get home again, but was hindered by the cruel Williamite war, and so, for the past few years has remained at Rochelle, in a convent of his Order. I have been informed that he is a distinguished religious in every way.

A brother of his, going to Spain for his studies, was captured at sea by the Moors, and sold as a slave to an African chief, who offered him his daughter in marriage, on condition of his turning away from the faith and embracing the execrable Mahomedan religion. The girl dearly loved the fair countenance of the youth: but he firmly refused to turn away from the true faith and rejected the proposed union. Though the chief treated him badly and frequently scourged him, he could not overcome the novice's fortitude, so at last he gave him to a Turkish pasha, with whom he remained ever true to his faith and his religious vows. I do not know, however, if he is still living, because since the siege of Vienna I have heard nothing about him. May Jesus Christ grant him grace to persevere to the end! The illustrious Charles O'Conor, who was captain of a cavalry regiment in the Hungarian war, under the Duke-Elector of Bavaria, sent me all this information when I was in Brussels, on the completion of my regency at Louvain in 1690.

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In eodem comitatu, Youghaliæ, hibernice *Eochaill*, est conventus Dominicanus, fundatus circa annum 1268, a prænobili viro, D. Thoma filio Mauritii FitzGeraldi. In hac domo conservatur miraculosa statua Beatissimæ Virginis Mariæ, quam audivi relictam sub nupero exilio, in manibus D. Joannis Hore, Catholici viventis in illo territorio. Ex filiis hujus conventus

Pauci mihi noti sunt quorum senior est :—

R. P. Fr. Dominicus O'Ronan, qui studuit Lovanii, ubi curam egit novitiorum cum ingenti fructu novitiatus et laude ipsius, ab anno 1654 usque ad 1664 inclusive. Tunc autem profectus in patriam, vitam cum magna populi ædificatione transegit multis annis Youghaliæ et in districtu illius, fideliter Deo et Ordini inserviens. Erat perhumilis, mitis et addictus assidue orationi.

R. P. Fr. Raymundus O'Fahy vivit in Hispania; religiosus gratus, qui studuit bene Victoriæ, et satis bene concionabatur in patria.

R. P. Fr. Jacobus O'Heaney studuit in Hispania eratque optimus juvenis, sed ignoro an vivat.

De Fratribus Limericensibus.

In Comitatu Limericensi est civitas antiquissima et speciosa, secundum suam magnitudinem circumcincta pro præcipua parte, magno admodum ac rapidissimo fluvio vocato hibernice *Sinainn*. Est sedes episcopalis et caput totius comitatus; æstuans mare bis in die alluit mœnia illius; unde hic locus facile dici potest fortissimus totius regni, ex vi fluminis et advenientis maris. Quamquam hæc civitas ab oceano distet quatuordecim leucis, tota gleba, seu arabile tellus, hujus comitatus tam ferax

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There is in the same county, at Youghal, in Irish Eoċaill, a Dominican abbey,[48] founded by the nobleman, Thomas FitzMaurice Fitzgerald. In this house the miraculous statue of the Blessed Virgin Mary has been preserved, which I heard was left at the time of the late exile in the hands of Sir John Hore, a Catholic living in that district. Of the members of this community,

Few occur to my mind, of whom the first is:—

Father Dominic O'Ronan, who studied at Louvain, where he took charge of the novices, to the great benefit of the noviciate and his own credit, from 1654 to 1664. He then went home and passed the rest of his life in Youghal and in the surrounding district for many years, giving great edification to the people, and serving God and his Order with fidelity. He was very humble, meek, and given to constant prayer.

Father Raymund O'Fahy, a very amiable religious, who studied well at Vittoria and preached very well at home, is living in Spain.

Father James O'Heaney studied in Spain, and was an excellent young man, but I do not know whether he is still living.

The Friars of Limerick.

The capital of Limerick is a very ancient and beautiful city, surrounded in part by a large and rapid river, called Sinainn in Irish. Limerick is the residence of a bishop. The Atlantic tides come up to its walls, so that this place may be said to be the strongest in the whole kingdom, owing to the flow of the river and the tides. Although this city is fourteen leagues from the sea, all the arable land of the country around it is naturally so rich and fertile, that manure is never spread on the

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et pinguis est a natura, ut fimum nullatenus patiatur spargi in hortis aut in campis, sed absque ulla saginatione profert omnes fructus. In ista urbe conventum magnum pro fratribus Ordinis Prædicatorum, sub titulo S. Salvatoris, fundavit anno 1227 excellentissimus D. Donatus, hibernice *Donnchadh Cairbrech Ua Briain*. Iste potius regio titulo quam dynastico tractari deberet; erat enim ipse tunc rex Borealis Momoniæ, et sextus filius legitime recta linea descendens a magnifico principe, Briano Boroimo, supremo totius Hiberniæ monarcha per duodecim integros annos, qui anno 1040, in die parasceve, personaliter adstans in campo *de Cluain-tarbh*, profligavit totum exercitum Danorum ad internecionem, unde omnes Dani exterminati ac ejecti sunt de regno Hiberniæ usque in præsentem diem. Conventum hunc ditavit prædiis et bonis multis dictus D. Donatus; et quidem istius conventus templum erat pomposum ac regia magnificentia dignum. Hujus fundatoris corpus ibi humatum est anno 1241, superimposita statua ipsius, teste Waræo, loquente de fundatione hujus cœnobii. Quæ traduntur hic de regia ejus stirpe, omnes chronologi Hibernici uno ore affirmant, et Doctor Galfridus Keating, quem habeo præ manibus, verbatum tradit.

Quamvis veterum filiorum hujus domus ab initio fundationis notitiam non habeamus,

Catalogum tamen plurium gravium virorum hic adjiciam:—

Illustrissimus et reverendissimus D. Fr. Albertus O'Brien, e familia hujus nominis, cujus caput nominatur *O'Brien Aradh*, quæ familia ortum habet legitimum ex præfato rege supremo, Briano Boroimo. Hic Pater Albertus studia felicissime explevit in magno et religioso conventu Toletano, ut mihi narravit P. Magister Reluz,

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gardens or on the fields, which produce crops of all kinds. In this city Donogh Cairbre O'Brien built a large abbey for the Friars Preachers[44] under the title of Saint Saviour, in 1227. This O'Brien should rather be styled a king than a chieftain, for in reality he was the king of North Munster and the sixth in lineal descent from the great Brian Boru, who was the supreme monarch of all Ireland for twelve years. On Good Friday, 1014, Brian Boru put the whole army of Danes to flight at the battle of Clontarf, by which victory the Danes were for ever driven out of Ireland. The same Donogh endowed this abbey with extensive lands and many other gifts, and indeed the abbey church was gorgeous and worthy of his royal munificence. The body of the founder was buried there in 1241, under his statue, as Ware says in his account of the foundation of this house. What the same historian states about his royal descent, all the Irish annalists affirm with one voice, as does Geoffrey Keating, whose work I have before me.

Although we have no information about the members of this community in olden times, we will here add a list

of several distinguished men belonging to it:—

The illustrious Albert O'Brien,[45] of the family whose head is called O'Brien Aradh, a family lineally descended from the above-mentioned monarch, Brian Boru, went through his studies with success in the great and religious convent of Toulouse, as was told to me by Father Reluz, who was his lector of philosophy

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qui fuit lector illius in philosophia Toleti. Redux igitur in patriam verbo et exemplo vineam Domini mirifice excoluit, prioratibus sui nativi conventus bis et Lorrhensis semel perfunctus. Deinde provincialis, capitulum generalissimum Romæ 1644 indictum adiit, ubi a novo Ordinis Generali, M. Fr. Thoma Turco, pro meritis ac pro zelo intrepido quem in tuendo Ordinis unitatem ostenderit, laurea magistrali decoratus est. Paulo post ab Urbano VIII. ad Imelacensem episcopatum assumptus, in eo cura ejus fuit, ut episcopali dignitati inviolabilem sui Ordinis tenorem constanter conjungeret et Ecclesiæ esset tutamen, tunc et maxime in Hibernia, tali indigenti heroe qui auctoritate, consilio, ac vigilantia ei indefesse succurreret. Quod cum ageret anno 1651 in civitate Limericensi, quam tunc Henricus Ireton, Cromwelli gener, obsidione valida stringebat, præclarum suæ heroicæ constantiæ testimonium exhibuit, quod nullius seræ posteritatis delebit oblivio. Noster enim præsul, tentatus seorsim et fortiter a prædicto Ireton, duce generali istius hæretici exercitus, per oblationem quadraginta millium aureorum et licentiam emigrandi quocumque vellet cum salvo conductu, si exiret de civitate ejusque deditionem non impediret, ille fortissime renuit, eligens potius Catholicis civibus usque ad mortem assistere, quam hæreticorum salvo conductu, et auro alias fulgere aut secure deliciari. Unde urbe expugnata, demum apprehensus ac vinctus et ad forum pertractus, in vigilia Omnium Sanctorum publice in furcam actus, agonem suum gloriose pro Deo, Ecclesia et Patria consummavit. Lætabundo ac sereno vultu ad supplicii locum pergens, conversus ad Catholicos turmatim confluentes et collacrymantes inconsolabiliter, postrema hæc verba quæ præsentium hæreticorum corda penetrabant, fecit dicens: "Habete fidem, servate

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at Toledo. Returning home he worked in the vineyard of the Lord by word and example, and was prior twice of his own convent and once at Lorrha. Then as provincial he attended the general chapter held at Rome in 1644, where Father Thomas Turco, the new general of the Order, conferred on him the degree of master of theology, on account of his merit and the intrepid zeal which he showed in defending the unity of the Order. Some time afterwards, Father O'Brien was made bishop of Emly by Urban VIII. His first care was to combine the episcopal dignity with the observance of his rule, as the Church at that time, especially in Ireland, was in want of such a champion to zealously help her by his authority, counsel, and vigilance. While engaged in this great work, in 1651, in the city of Limerick, which at the time, Ireton, Cromwell's son-in-law, was besieging, he gave such testimony of his heroic constancy as will be remembered for all time. Though tempted secretly and sorely by Ireton with a promise of £40,000 and permission to leave the country and go wherever he liked with a safe-conduct, he firmly resisted, choosing rather to succour the Catholic citizens until death than to have security and riches in another place. Wherefore after the surrender of the city, he was arrested on the vigil of All Saints and brought securely bound to the market-place, where he died on the gallows, a glorious martyr for his God, his church and his country. As he was on his way to the place of execution, showing a joyous and serene countenance, he turned to the Catholics who followed in a crowd weeping bitterly and uttered these words which reached even the hearts of the Protestants who were present:—"Keep the faith; observe the commandments; do not complain of the ways of Providence; if you do all this you will possess your

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mandata, adversus Dei dispositionem ne quæremini quod facientes possidebitis animas vestras: pro me autem nolite flere, sed orate ut in hoc mortis tormento firmus ac infractus cursum meum feliciter absolvam."

Persecutor Ireton, cui Albertus vicinam Dei ultionem diserte prædixerat, paulo post lue ac phrænesi percussus furiisque dire exagitatus, palam astantibus suæ militiæ primipilis fassus est, innocentis episcopi cædem sibi jam fatalem esse; et sæpius repetebat hæc verba: "Nunquam ego meo consilio ad necem illius episcopi cooperatus sum. Nunquam! nunquam! Prætorium hoc fecit—consilii opus fuit—ipsi viderint." Item: "Utinam papisticum hunc episcopum nunquam ne a longe quidem vidissem." Inter hæc et similia verba profunde gemens animam in orcum expuit. Caput martyris, stipiti infixum ac regiæ arcis pinnaculo superimpositum, multo post recentem videbatur adhuc stillare cruorem, aspectu integro, carne, cute pilisque non mutatis, quasi intesseram incorruptionis. Constans enim fama est, eum usque ad extremum vitæ finem, virginalem munditiam integre conservasse; ita ut inde pie liceat conjectare eum ut virginem, doctorem, episcopum et martyrem non unica jam corona fulgere in cælo. Altissimus per Jesum Christum dignetur Hiberniæ afflictissimæ indulgere tranquillitatem, cujus opportunitate evulgari queat diffusa enarratio non hujus tantummodo magni præsulis, verum etiam plurium aliorum, qui agonizaverunt pro veritate et justitia usque ad mortem.

R. A. P. Fr. Jacobus Wolfe, prædicator-generalis, venerabilis senex qui diversis prioratibus sancte perfunctis, jamque pridem in diuturno carcere factus Christi confessor, eodem anno 1651 et in eadem urbe, mortem pro Christo Salvatore nostro sustinuit. Passim usque ad hæc ultima persecutionis tempora ministerium suum

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puls in peace. Do not weep for me but pray that I may remain firm and unshaken while suffering this cruel martyrdom."

The persecutor Ireton, to whom Albert had plainly foretold the coming vengeance of God, a short time afterwards struck with fright and deeply agitated, confessed openly to his military captains standing around him, that the execution of the innocent bishop would prove fatal to him, and he often repeated these words: "I never counselled the death of that bishop; never! never! the council of war did it—it was the work of the council—let them see to it." He also exclaimed "Would that I had never seen that Papist bishop even from a distance." While uttering these and similar words he breathed his last. The head of the martyr, fixed on a high stake and placed on a spike on the king's castle, was seen for a long time to drop fresh blood, the countenance, the flesh, the skin and the hair remaining unchanged, as a sign of incorruption. The general report is that to the end of his life he had preserved his baptismal innocence, so that we may well conjecture that as a virgin, a doctor, a bishop and a martyr, he enjoys more than one crown in heaven. May Almighty God through Jesus Christ give peace to afflicted Ireland, and the opportunity of writing a more extended account, not only of this great prelate but also of others who suffered unto death for truth and justice.

Father James Wolfe, also in 1651 and in the same city, died for Christ our Saviour. This venerable man was a preacher-general and had been prior several times. Already become a confessor of Christ by long imprisonment, he exercised his ministry with unceasing zeal and firmly defended the authority of the Apostolic See. At

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infatigabili ardore complevit, et pro S. Sedis Apostolicæ auctoritate validum se murum opposuit; tandem Limerici sub ipsa incruenti Sacrificii oblatione captus, post aliquas horas accepta mortis sententia in forum adductus est, et pronuntiata Catholicæ fidei professione in omnium auribus, hortatus est fideles ad constantiam in avita fide servandam. In supremo scalæ gradu positus ac mox præcipitandus, hilariter exclamans ait: "Spectaculum facti sumus Deo, angelis et hominibus; Deo ad gloriam, angelis ad lætitiam, hominibus autem ad ludibrium." Quibus dictis, mox a patibulo pendulus exspiravit.

R. adm. P. Fr. Cornelius O'Heyne, theologiæ magister, ex eodem conventu, studuit Romæ apud S. Mariam super Minervam, et docuit Pragæ in Bohemia philosophiam ac theologiam multis annis cum laude non exigua. Factus ibi magister et profectus in Angliam, socius fuit et commensalis reverendissimi P. M. Fr. Christophori de Rosario, confessarii serenissimæ reginæ Angliæ, quoadusque coactus fuerit a sæva persecutione inde abire. Quadam requie lucescente ibi, denuo reversus est Londinium, ubi pie obiit anno 1685. Fuit vir valde candidus et doctus et proficuus Catholicis Anglis.

R. adm. P. Fr. Thaddæus O'Heyne, frater prædicti patris, studuit pariter in Minerva, docuitque longo tempore in nostro collegio Ulissiponensi. Creatus theologiæ magister, fuit ibidem rector, et profectus est in Hiberniam ad quærendas virgines induendas in conventu nostrarum monialium ibi, sed mortuus est antequam posset redire.

R. P. Fr. Joannes Burke studuit in Hispania et redux ædificavit verbo et opere, et fuit prior, et quidem gratiosus, Limerici anno 1667. Vixi cum eo per mensem

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length he was captured at Limerick while celebrating mass and received sentence of death within a few hours; he was then brought to the market-place and having made a public profession of the Catholic faith, exhorted the faithful to constancy. When he reached the highest rung of the ladder from which he was to be thrown, he exclaimed with a joyful voice: "We are made a spectacle to God, to the angels, and to men: to God to his greater glory, to the angels to their joy, and to men to their contempt." Soon after he expired on the gibbet.

Father Cornelius O'Heyne, master of sacred theology and a member of the same community, studied at Rome in the Minerva, and taught philosophy and theology at Prague in Bohemia with considerable success. After being made master there, he went to England where he remained as a companion of Father Christopher of the Rosary, confessor of the Queen of England, until he was obliged to depart owing to the fierce persecution. A lull occurring in the meantime, he returned a second time to London, where he died a pious death in 1685. He was a very innocent and learned man and did great service to the English Catholics.

Father Thady O'Heyne, a brother of the former father, also studied in the Minerva and taught for a long time in our college at Lisbon, where he was master of theology, and was also rector there. He went to Ireland to look for subjects for the convent of our nuns, but died there before he could return.

Father John Burke studied in Spain and after his return edified by word and deed. He was prior of Limerick in 1667 and highly esteemed. I lived with

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exspectans ibi commoditatem navigii in Hispaniam, et vere erat mire humanus mecum et cum meo socio, qui ægrotavit ibi quindecim diebus quasi mortaliter, et iste bonus pater magnam curam illius egit.

R. P. Fr. Philippus Wolfe, tunc supprior et sæpius prior, erat vir Deo et observantiæ religiosæ maxime deditus. Prædicabat incessanter intra et extra civitatem cum magno fructu, eratque ingens propagator Rosarii; studuerat in Belgio et fuit insignis poeta.

R. P. Fr. Jacobus Cumin qui studuit in Lusitania, vixit Limerici eodem tempore, eratque valde pius et innocens vir.

R. P. Fr. Jacobus Arthur qui studuit in Lusitania, Londinii mansit multo tempore ut sacellanus apud caduceatorem Lusitaniæ, sub cujus præsidio iste religiosus inserviit operose Catholicis ibi et alias. Regressus Limericum factus fuit prior sui conventus, quem gubernavit cum pietate et prudentia paterna. Diem clausit extremum cum celebri opinione virtutis anno 1689.

R. P. Fr. Cornelius O'Heyne, ex eodem conventu, studuit in Lusitania et redux ad suos monstravit se ingeniosum et exemplarem, et principaliter habitus est ab omnibus ut prudens casuista et confessarius maturus; obiit anno 1690.

R. P. Fr. Nicolaus Roche, qui studuit pariter in Lusitania, erat vir mitissimus, et licet non esset bene præcinctus armatura scientiarum, certe versatus erat abunde in vera sanctorum scientia et in religione munda et immaculata, quæ est amor Dei et proximi in spiritu et veritate. Prior existens sui conventus migravit ex hac vita, anno 1690, civitate jam a mense et medio stricte obsessa ab Arausicano Usurpatore.

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him for a month whilst waiting for a vessel to sail for Spain, and he was indeed very kind to me and to my companion, who lay almost at death's door for a fortnight, and received great attention from this good father.

Father Philip Wolfe, at that time subprior and who had been very often prior, was a man much devoted to the service of God and the observance of his rule. He preached at all times both within and without the city with great success, and was a zealous promoter of the holy rosary. He studied in Belgium and was a distinguished poet.

Father James Cumin who made his studies in Portugal was living in Limerick at the same time, and was a very pious and innocent man.

Father James Arthur studied in Portugal and remained in London for a long period as chaplain to the Portuguese embassy, under the protection of which, this religious ministered with zeal to the Catholics there and in other places. Having returned to Limerick he was made prior of his convent, which he governed with fatherly kindness and prudence. He breathed his last in the odour of virtue in 1689.

Father Cornelius O'Heyne, of the same community, studied in Portugal, and on his return distinguished himself by his zealous and exemplary life. He was esteemed by all as a prudent casuist and experienced confessor. He died in 1690.

Father Nicholas Roche also studied in Portugal. He was very gentle by nature, and although not a learned man, was well versed in the true science of saints and possessed that unsullied religion which is the love of God and of our neighbour in spirit and in truth. While prior of his convent he died in 1690, the city being at the time closely invested for a month and a half by the Orange Usurper.

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Ex isto conventu vivunt adhuc :—

R. P. Fr. Petrus Lacy, qui studuit in Hispania fructuose et redux vixit in patria perreligiose. Vivit modo a multis annis Dinanti in Brittania Armorica, habens annuam pensionem a Christianissimo monarcha, Ludovico Magno, ut inserviat in xenodochio extraneis et hæreticorum conversioni. Laus Deo, ipse prospere procedit in hoc ministerio.

R. P. Fr. Dionysius O'Gallagher studuit in Hispania, et regressus in patriam supprioris exercuit vigilanter officium, laboriosus et lucrosus in temporalibus et spiritualibus. Erat enim catechista et confessarius solidus ac diligens, et ad nitorem ecclesiæ supra modum affectus. Carus vir, confidens Deo et juvenili robustati suæ, mansit in patria, passurus proculdubio incommoda multa, ad quæ sequetur, favente Deo, corona justitiæ, quam finaliter perseverantibus retribuet justus Judex.

R. P. Fr. Joannes O'Halpin studuit etiam bene in Hispania, et in patria fuit commendabilis in sua conversatione. Mansit in patria, post expulsionem aliorum fratrum; et nescio an vivat modo, necne.

R. P. Fr. Franciscus O'Grady manet in patria.

R. P. Fr. Patricius Sarsfield, si vivit, moratur in Hispania.

R. P. Fr. Donatus O'Hehir est etiam in Hispania vel in Gallia.

R. P. Fr. Joannes Mac Nevin studuit partim in Hispania et partim Lovanii, ubi fuit philosophiæ lector. Modo deservit exercitui Ostendæ in Belgio.

R. P. Fr. Joannes Burke obiit in Hispania.

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Belonging to this Community are still living :—

Father Peter Lacy, who studied with success in Spain and after his return home lived a pious life. He has been for many years at Dinan in Brittany, living on a salary allowed him by the King of France, Louis the Great, for ministering in the hospital to strangers and working for the conversion of Protestants. Praise be to God, he has been very successful in this ministry.

Father Denis O'Gallagher studied in Spain, and on his return home filled the office of subprior with vigilance, being a hard-working and successful labourer in things spiritual and temporal. He was moreover a solid and diligent catechist and confessor, and devoted above measure to the beautifying of the church. This amiable man, trusting in God and the strength of youth, remained at home, prepared to suffer any hardships, and thus merit, by the favour of God, the crown of justice, which the just Judge will give to those who persevere to the end.

Father John O'Halpin also studied with success in Spain and afterwards led an edifying life at home. He also remained in Ireland, after the expulsion of the friars, and I do not know whether he is living now or not.

Father Francis O'Grady is remaining in Ireland.

Father Patrick Sarsfield, if he is alive, is in Spain.

Father Donogh O'Hehir is also in Spain, or perhaps in France.

Father John MacNevin studied partly in Spain, and partly in Louvain, where he was lector of philosophy. At present he is chaplain to the army at Ostend in Belgium.

Father John Burke died in Spain.

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R. P. Fr. Joannes Magee studuit in collegio S. Crucis, Lovanii, docuitque ibidem duos cursus philosophiæ; fuit magister studentium biennio, et nunc est regens secundus.

R. P. Fr. Dominicus Roche incepit studia Lovanii et ea explevit in Italia; inde ivit in Moream, ubi servit in exercitu Venetensi a multis annis.

R. P. Fr. Jacobus Connell studuit Burdegalæ in Gallia, et nunc in eodem conventu est confessarius ac diligens sacrista. Est vir religiosus et exemplaris.

R. adm. P. Fr. Thomas O'Hurly studuit Lovanii, inde profectus Romam et postea in Lusitaniam, residet nunc ibi.

De Fratribus Killociensibus.

In eodem Comitatu Limericensi est civitas mœniis cincta et in optimo territorio sita, vocata Killocia apud Waræum et alios qui scribunt latine, vulgariter autem Kilmallock, in qua stabilitus est speciosus conventus, anno 1291, ab illustrissimo Domino Fitzgerald, comite Desmoniæ, et ruinæ hodie adhuc extantes probant operis insignem magnificentiam. Ista domus nobilissime dotata erat a dicto domino, et hortos habuit contiguos pulchros et feracitate mira proficuos. Abundavit autem majoribus bonis, nimirum filiis religione, moribus ac scientia insignibus quorum

Primus ex occurrentibus nostræ notitiæ est:

Illustrissimus et reverendissimus D. Fr. Jacobus O'Hurly, vir eximie religiosus et doctus. Studuit in Hispania, et redux in patriam sæpius fuit prior, et semel provincialis perdignus; postea episcopus Imelacensis fuit, cui successit immediate reverendissimus D. Terentius, alias Albertus O'Brien, de quo supra.

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Father John Magee studied in the college of Holy Cross, Louvain, and gave two courses of philosophy there. He was master of students for two years, and now is second regent.

Father Dominic Roche began his studies at Louvain and finished them in Italy. Thence he went to the Morea where for many years he has been serving as chaplain in the Venetian army.

Father James Connell studied at Bordeaux in France and is now a confessor and a diligent sacristan in the same convent. He is a religious and edifying man.

Father Thomas O'Hurley studied at Louvain. He went thence to Rome and afterwards to Portugal where he is residing at present.

The Friars of Kilmallock.

In the same County of Limerick there is a walled city, situated in a fertile locality, which is called Killocia by Ware and others who write in Latin. A beautiful abbey[46] was founded here in 1291 by the illustrious Fitzgerald, earl of Desmond, the ruins of which, still in existence at the present time, show the former magnificence of the structure. This house was nobly endowed by this lord and possessed very beautiful and fertile land in the neighbourhood. It abounded also in more precious goods, namely, in members distinguished for sanctity and learning, of whom

The first that occurs to my mind is:—

The illustrious James O'Hurley, a man of remarkable piety and learning who studied in Spain and after his return was often prior, once provincial and afterwards bishop of Emly. His immediate successor was Terence Albert O'Brien, about whom we have spoken above.

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Duo patres ex nostris interempti sunt ab hæreticis sub Cromwello, in isto conventu Killociensi, quorum nomina non habeo, sed certior factus sum de hoc eventu, a gravi viro qui sexennio fuit ibidem prior.

Fr. Gulielmus O'Gorman, conversus, conscendens campanarium se defendit animose ab aggressoribus, donec Catholici accesserint suppetias ei ferentes. Iste frater abiit postea in Hispaniam et moratus est diu in conventu magno et religioso Vallesoletano. Sartor erat concinnus, unde gratiam obtinuit citæ receptionis. Sed brevi gratior evasit, quando detectum fuit donum a Deo datum, ad sanandas varias infirmitates solo contactu suæ manus, et præ aliis, chæradas, seu strumas, curabat infallibiliter. Unde strumosi ex locis vicinis confluebant Matritum ad istum fratrem, quando eo vocatus, fuit sacrista providus in conventu Beatissimæ Virginis *de Atocha*. Postea fuit procurator-generalis pro provincia Hiberniæ in Curia Matritensi, ibidemque obiit cum bona omnium opinione. Audivi autem Matriti, quod illa vis sanandi strumas, esset mere naturalis, eo quod fuerit septima proles mascula consequenter, filiæ nullius interposita nativitate nec ullo pariter abortivo; ut ut sit, erat bonus religiosus, Deo et Ordini fideliter famulans sine querela.

Eximius P. R. Fr. Henricus Burgatt ex eodem conventu, vir magni ingenii esto parvi corporis, studuit Burgis in Hispania, ubi senes fixam habuerunt illius recordationem; dicebant enim sæpius, me præsente (vixi enim clericus ibi uno anno) se nunquam novisse adolescentem vivacioris ingenii. Quod refulsit uberrime in patria, ubi spargebat evangelicam veritatem per multos annos cum tanta doctrina, fervore et elegantia, ut docti

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Two of our fathers were killed by the Protestants under Cromwell, in this convent of Kilmallock. I do not know their names, but I have been informed of the fact by one who was prior there for six years.

Brother William O'Gorman, a laybrother, getting up into the bell-tower, defended himself with courage against his aggressors, until the Catholics came to his assistance. This brother afterwards went to Spain and remained for a long time in the great convent of Valladolid. He was a skilful tailor, so he obtained the favour of being received there at once. In a short time he became a greater favourite, when it was discovered that he had the gift, given him by God, of curing various diseases by the touch of his hand. In particular, he infallibly cured tumours, so that those suffering from them came to Madrid to this brother from all the neighbouring places. On being transferred thence, he acted as sacristan in the convent of our Blessed Lady of Atocha. Afterwards he was procurator-general for the Irish province in the Court of Madrid where he died in universal esteem. I heard at Madrid that his power of healing tumours was merely a natural gift, owing to the fact that he was the seventh male child in succession, no girl having been born between nor any still-birth having taken place. However this may be, he was a good religious, serving God and his Order faithfully.

Father Henry Burgatt, of the same community, a man of great genius though of small stature, studied at Burgos in Spain where the older brethren remember him well, for they often said in my presence (I was living there as a cleric for one year) that they had never known a young man of greater talent. His gifts showed themselves in Ireland, where he expounded the truths of the Gospel for many years with such learning, unction and

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homines stupefacti asseruerunt, admirandum esse virum tam pusillum statura, possessorem ac diffusorem videri tantæ sapientiæ et facundiæ. Vir religiosus autem conjunxit arcte ac insolubiliter vitam maxime exemplarem cum hac scientia; apprime enim novit non sufficere ad complementum viri apostolici, quod esset lucens dumtaxat sed deberet pariter esse ardens, ac condiens sale bonorum operum. Ipse clarus vir egregie versatus in theologia dogmatica, in jure canonico et in re polemica, cinctus erat panoplia totius vetustatis ad conterendos fidei hostes, ex quibus plures convertit ad fidem, doctioribus illorum verentibus eum obviam concurrere, ne obturaret eorum ora sacrilega. Audiens iste coronatum fuisse nostrum regem Jacobum, ab omnibus bonis hominibus semper memorandum, jam declaratum Catholicum, lætatus est magnopere, et quibusdam nobilibus conquerentibus in colloquio, quod Sua Majestas non haberet prolem, respondit Pater Burgatt, quod ex eadem regina ei nasceretur duplex proles. Illis autem interrogantibus an esset filius, respondit quod unus saltem filius foret. Cum hoc fuerit quadriennio ante nativitatem præsentis nostri regis Jacobi III., dictum eximii patris probavit eventus; unde videtur, quod prophetice prælocutus fuerit. Aliquando visum est cubiculum ejus noctu coruscare lumine, nulla alia luce accensa in tota domo. Consultus erat ab omnibus ut oraculum in omni difficultate.

Hic pater, ut jam dixi, multas nobiles personas convertit ad fidem, inter quas fuit magnus sheriffus, sive vice-comes comitatus Limericensis, nomine Purdon. Conquisitus ab hæreticis anno 1681, quo anno videtur infernus aperuisse os suum contra omnes Catholicos istorum regnorum infelicium, ipse genibus flexis orabat in sua camera, et invisibilis factus est perquirentibus eum

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elegance, that learned men marvelled how so small a man could be the possessor and eloquent exponent of so much knowledge. He distinguished himself not only by knowledge of spiritual things but by a most exemplary life, believing that an apostle should be not merely a light but a burning light and should preserve the salt of good works. This eminent man was well versed in dogmatic theology, canon law and controversy; strengthened by the study of the ancients, he was able to crush the enemies of religion in argument and converted many of them to the faith, the more learned among them fearing to meet him in controversy lest they should be confounded.

Hearing that the ever-memorable King James, already a declared Catholic, had been crowned, he was very glad, and when some of the gentry on a certain occasion remarked with sadness that his Majesty had no child, Father Burgatt replied that he would have two children by the same queen. On being questioned if there would be a son, he answered that there would be one son at least. This conversation took place fully four years before the birth of our present king, James III., and so the event having proved the words of this eminent man, it seems to me that he uttered a prophecy. Sometimes his room was seen brilliantly lighted by night, all the rest of the house being clothed in darkness. He was consulted as an oracle by all persons in difficulty and doubt.

As I have already said, he converted many persons of quality to the faith; amongst others was the high-sheriff of the county of Limerick, called [Sir Simon] Purdon.

Sought after by the Protestants in 1681, when Hell seemed to have conspired against all the Catholics of these unhappy kingdoms, he was praying in his room

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in eodem cubiculo, visibilis tamen omnibus Catholicis circumstantibus, et sic protegente Jesu Christo, evasit eorum manus. Tranquilla autem aura subnascente ac sedata partim sævissima persecutione, narratum est eisdem persecutoribus sub juramento quod Pater Burgatt fuisset in domo Purdon recenter conversi, orans positis genibus in ipso cubiculo pervestigatò; perquirentes autem juraverunt se nullo modo vidisse eum. Hoc non est a me inventum, sed traditum mihi cum aliis factis de patribus hujus conventus, a R. P. Fr. Petro Kenna, qui sexennio gubernavit ut bonus et vigilans prior conventum Killociensem. Ille affirmat se hæc audivisse a Catholicis, qui tunc aderant in eadem camera, ubi pater orabat. Iste venerandus pater pie munitus sacramentis migravit e vita in ædibus dicti Domini Purdon. Corpus ejus humatum est in conventu Fratrum Minorum de Askeaton, sed sui confratres Killocienses sperant illius exuvias exportare, tranquillitate data.

P. Fr. Donatus Magrath, præclarus prædicator, floruit in eodem conventu circa annum 1641. Item P. Fr. Thomas Gibbon et P. Fr. Thomas Racoly (Rahilly?), insignes religiosi.

Reverendi Patres Christophorus et Felicianus Burgatt, fratres uterini et habitu, sobrini dicti magistri, erant viri valde observantes et exemplares in omnibus rebus.

R. P. Geraldus Gibbon studuit in Hispania, et redux factus supprior, tam providus apparuit, ut ipse solus provideret abundanter omnia necessaria pro alendis quindecim religiosis. Hic carus vir occurrens hostibus in comitatu Kerriensi occisus est in pago de Listowel, anno 1691.

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on one occasion and became invisible to those who were seeking for him in the same room, though plainly seen by all the Catholics who were standing about, and thus by the aid of Jesus Christ he escaped their hands. After tranquillity had ensued, the fierce persecution having partly subsided, it was affirmed under oath to the persecutors that he had been actually praying on his knees in the house of Purdon the convert, in the very room in which search was being made for him; the searchers on their part swore that they did not see him at all. This story is no invention of mine; I got all my information of the fathers of this convent, from Father Peter Kenna who for six years ruled the convent of Kilmallock as a good and vigilant prior, and he affirms that he heard all this from the Catholics who were present in the room where Father Burgatt was praying. This venerable priest departed this life, fortified by the last sacraments, in Purdon's house and was buried in the Franciscan abbey of Askeaton. If peace should ever return, his brethren of Kilmallock hope to transfer the remains to his own convent.

Father Donogh Magrath, a famous preacher, flourished in the same convent about 1641, as well as the two distinguished religious, Father Thomas Gibbon and Father Thomas Racoly (Rahilly?).

Fathers Christopher and Felix Burgatt, brothers by birth and in religion, and cousins of the above-mentioned father, were men who were very observant of their rule and exemplary in every respect.

Father Gerald Gibbon studied in Spain and being made subprior on his return, was such a good manager, that alone he provided all necessaries in abundance for the support of fifteen religious. This beloved man, meeting the enemy by chance in County Kerry, was killed in the neighbourhood of Listowel, in 1691.

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Ante annum 1641, floruit ibidem celebris prædicator, nomine Woods; et P. Fr. Dominicus Meade, prior conventus et vir præclarus honestate vitæ.

Item R. P. Baggott, philosophiæ et moralis theologiæ lector. Iste Pater Kenna prædictus induit ibi septem, quorum duo obierunt in Gallia, et unus ex illis, nomine P. Fr. Joannes Maglane, carceratus est Limerici adhuc decem annis, ob conversionem cujusdam hæretici ad fidem; alius, Pater O'Heyne, qui studuit in Hispania, et Romæ in collegio Beatæ Mariæ super Minervam, est, ut audivi, bonus religiosus et egregii ingenii.

Siste oculos, lector, et perpice hunc casum horrendum. Anno 1602 infernale instrumentum, Elisabetha, pseudo-regina Angliæ, evulgavit edictum quo supprimebat omnes monachos in Hibernia, eorumque bona omnia fisco adjudicabat. Exposuerunt monachi Benedictini, Bernardini et reliqui libellum supplicem dictæ Elisabethæ, ut dignaretur illis salvum conductum dare extra regnum. Annuit illa lubenter, mandans illis ut omnes congregarentur in quadam insula, vocata hibernice *Inis Cathaigh*, anglice autem Scattery Island, distante quatuordecim leucis Limerico. Convenerunt igitur ex omnibus finibus regni monachi quadraginta, et sub nomine Bernardinorum venerunt eo pariter duo patres graves ex nostris, exeuntes velut agentes apud principes Catholicos pro ista desolata Hibernia; septem etiam clerici nostri ex conventibus Limericensi et Killociensi. Missa est ad eos omnes transvehendos una magna navis bellica, quam conscendentes et ingressi altum oceanum, omnes projecti sunt in mare ex secreto mandato istius diabolicæ feminæ. Quæ regressum capitaneum et reliquos nautas et milites ad illam navim spectantes intrusit in carcerem, cassans omnes officiales, ut sic

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Before 1641, a great preacher flourished there called Woods, and also a Father Dominic Meade, prior of the convent, who was a distinguished man.

Father Baggott also, lector of philosophy and moral theology. The Father Kenna we spoke of clothed seven in the habit there, of whom two died in France, and one, called Father John Maglane, has been confined in Limerick prison for ten years, for converting a Protestant to the faith; another, Father O'Heyne, who studied in Spain and also in Rome in the college of the Minerva, is, as I have heard, a good religious and a man of uncommon talent.

Pause, reader, and take note of this shocking event.[47]

In 1602, that instrument of hell, the pseudo-queen of England, Elizabeth, passed a law of supression against all monks in Ireland and ordered the confiscation of all their goods. The Benedictine, Cistercian and other monks sent a petition to Elizabeth to give them a safe-conduct out of the kingdom. She willingly agreed, commanding them to gather together on a certain island, called Inis-Cathaig in Irish and Scattery Island in English, which is about fourteen leagues from Limerick Assembled on this island from all parts of the kingdom were forty monks, two fathers of our own under the name of Cistercians, going as agents to the Catholic powers on behalf of this afflicted country, and seven also of our novices from the convents of Limerick and Kilmallock. A large man-of-war was sent to take them all away, but when on board and launched out on to the high seas, they were all thrown into the ocean by the secret orders of that diabolical woman. As soon as the captain and the sailors and soldiers belonging to that ship returned, she threw them all into prison and degraded everyone of the officers, in order that the world

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mundus crederet eam innocentem istius turpis facti. At clam monens, ne sibi attribuerent aliquid nocivum in hac re, recompensavit carceratos simulatione per partem bonorum abbatialium derelictorum a monachis sacrilege submersis; et aliqui de posteris nequissimis eorum vivunt adhuc in Hibernia. Vah facinus nimis horrendum!

In Comitatu Limericensi est vicariatus Dominicanorum Killociensium in loco dicto Ballinagall, id est, oppidum seu burgus Anglorum. Ab anno 1650 nemo ex nostris habitavit ibi, de qua negligentia maxima cura habenda est in posterum, si Dominus faveat nobis aliquando.

De Fratribus Casseliensibus.

In Comitatu Tipperariensi est antiquissima civitas nuncupata Casselia, quæ est sedes archiepiscopalis et metropolis totius Momoniæ. In hac civitate est conventus Ordinis Prædicatorum, erectus anno 1243 ab archiepiscopo Casseliensi, David Mac Kelly. Eundem conventum ex bellorum contingentibus in ruina quasi constitutum reparavit alter archipræsul Casseliensis, qui vocabatur D. Joannes Cantwell, sub Henrico VI. Hæc Waræus. Omnium filiorum hujus conventus memoria non occurrit,

Aliquorum autem recensebo nomina:—

R. adm. P. Magister Hackett fuit vir insignis scientia et religione, theologus eminentissimi D. Cardinalis Altieri, qui fuit postea Clemens X. Tam humilis et pauper spiritu inventus est iste venerandus pater ut oblatas infulas recusaret acceptare.

R. P. Fr. Patricius Hackett, ex eodem conventu,

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should believe her innocent of this infamous deed. But at the same time she let them know that nothing would be done to them in punishment of the crime, and she even rewarded the men whom she had ostensibly imprisoned, with a part of the goods of the abbeys, belonging to those whom their sacrilegious hands had drowned; and some of their wicked posterity are still living in Ireland. Oh more than horrible crime!

In County Limerick is a cell[48] of the Dominicans of Kilmallock, situated in a place which is called Ballinagall, that is, the town or burgh of the English. Since 1650 none of our brethren have lived there, a defect which must be remedied at a future date, if the Lord should be pleased to restore us.

THE FRIARS OF CASHEL.

In County Tipperary is a very ancient city called Cashel, which is an archiepiscopal see and the metropolis of all Munster. In this city there is a Dominican abbey,[49] built in 1243 by an archbishop of Cashel, David MacKelly. Another archbishop of Cashel, called John Cantwell, who lived in the time of Henry VI., repaired the same abbey almost ruined by the chances of war. Ware is my authority for this. I have not information about all the members of this community,

Of the following however I can give the names:—

Father Hackett, who was a man distinguished for knowledge and piety and was theologian to Cardinal Altieri who was afterwards Clement X. This venerable father was so humble and poor in spirit that he refused to accept a bishopric.

Father Patrick Hackett, of the same community,

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studuit Lovanii et postea fructuose in vinea Domini laboravit in patria. Fuit sui conventus prior et magni habitus est a populo.

Rev. P. Fr. Butler professus est Lovanii pro conventu Casseliensi, die octavo Februarii, 1633, et studiis peractis operose laboravit in patria per multos annos.

R. P. Fr. Bernardus O'Donnell studuit Lovanii, et in patriam redux anno 1662, fuit religiosus et diligens operarius in suo conventu multis annis.

R. P. Fr. Dominicus Kent professus est Lovanii pro eodem conventu, et expletis studiis fuit lector philosophiæ ibidem. In patria fuit sæpius prior sui conventus et valde proficuus concionando et scholam habendo. Erat vere vir bonus, mitis et facetus, et super omnia exemplaris vitæ. Exul factus vixit cum multa ædificatione in conventu Bituricensi in Gallia. Deinde inservivit legioni Gallicæ, in qua infirmatus rediit Lovanii ubi munitus sacramentis pie obiit anno 1703.

R. P. Fr. Gulielmus O'Dwyer studuit partim in Gallia et docuit philosophiam Lovanii. In patria fuit prior Waterfordiensis, deinde inservivit cuidam legioni. Romam ivit, et inde in Lusitaniam, ac denique præsentatus theologiæ defunctus est ad Ostia Tiberina.

R. P. Fr. Marcus Boyton professus est Lovanii pro domo Casseliensi, studuitque ibidem philosophiam, et reliquum studium cum magno fructu et laude perfecit Cremonæ in Lombardia. Fuit mihi notus ab induto habitu. Erat adolescens per omnia amabilis, ingenii profundi et tenacissimæ memoriæ. Evasit in Italia

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studied at Louvain and afterwards laboured at home with success in the vineyard of the Lord. He was prior of his convent, and was held in great esteem by the people.

Father Peter Butler was professed at Louvain for the convent of Cashel, on February 8th, 1633, and on the completion of his studies laboured hard at home for many years.

Father Bernard O'Donnell studied at Louvain, and after his return in 1662, was a pious and busy worker in his convent for many years.

Father Dominic Kent was professed at Louvain for the same convent and on finishing his studies was lector of philosophy there. At home he was often prior of his convent and very proficient in preaching and teaching. He was indeed a good, mild and genial man, and above all of exemplary life. On being exiled he went to the convent of Bourges, in France, where he gave great edification. He was afterwards a chaplain in the French army, but becoming infirm returned to Louvain, where fortified by the last sacraments he died a pious death in 1703.

Father William O'Dwyer studied partly in France and taught philosophy in Louvain. At home he became prior of Waterford and was afterwards an army chaplain. He went to Rome and afterwards to Portugal and having attained the degree of bachelor of theology, died at Civita Vecchia.

Father Mark Boyton was professed at Louvain for the convent of Cashel and studied philosophy there, finishing the rest of his studies with great success at Cremona in Lombardy. I was acquainted with him from the time of his reception. He was a very amiable young man, and was endowed with a deep and penetrating intellect

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concionator clarus et tam probus religiosus ut c
ventus Sanctæ Mariæ Gratiarum lubenter eum affilia
Amatus erat ab omnibus, et excellentissimæ principis
de Vaudimont, gubernatricis Mediolanensis, fuit ord
arius confessarius. Ejus merita laudaverunt ac morte
immaturam pariter luxerunt Mediolanenses anno 170

R. P. Fr. Petrus Butler, pro eodem conventu pr
fessus est Lovanii et finita philosophia, coactus remea
in patriam ob gravem infirmitatem. Inde expugna
regno migravit in Galliam cum suo patre et duabu
sororibus; et cum facultate apostolica ac sui Generali
licentia, pastor effectus est in episcopatu Pictaviensi, u
aleret patrem suum, virum nobilem et jam senem. Quo
defuncto cum dicta facultate et licentia factus est Canonicus Regularis S. Augustini, et tandem plenus pietate et meritis migravit ad Dominum. Erat certe amabilissimus per omnem modum.

Vivunt ex hoc conventu Casseliensi:—

R. P. Fr. Petrus O'Mulryan, qui studuit Lovanii et in Hispania. Redux Lovanium fuit magister novitiorum ac supprior, et in patriam regressus fuit prior Waterfordiæ. Exul jam residet Rotomagi in Gallia; callet sex linguas et sic est utilis ad serviendum Deo et religioni in illo famoso portu.

R. P. Fr. Antonius Kent studuit Lovanii, deinde vixit Bituris in Gallia, exilio generali impediente ne in patriam rediret; biennio servivit in exercitu Gallico exemplariter, et tandem redivit ad cellulæ pauperiem utiliorem regum

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a most retentive memory. He became a distinshed preacher in Italy, and was such a good religious, t the convent of our Lady of Graces received him lingly as a member. He was beloved by all, and was ordinary confessor of the Princess de Vaudimont, ruler of Milan. The citizens of Milan praised his and likewise grieved over his early death, which took ce in 1704.

Father Peter Butler was professed at Louvain for the me convent, and having finished his philosophy, was mpelled to return home owing to a serious illness. the conquest of the kingdom, he went to France th his father and two sisters; and having got a dismsation from the Holy See and the permission of his neral, became a parish priest in the diocese of Poitou, at he might support his father, a nobleman and ready very aged. On the death of his father he got ermission to join the Canons Regular of St. Augustine nd finally departed to the Lord, full of grace and merits. le was indeed a most amiable man in every respect.

Belonging to this Cashel community are still living :—

Father Peter O'Mulyran, who studied at Louvain nd in Spain. On going back to Louvain he became naster of novices and subprior, and on his return home was prior of Waterford. He is now living in exile at Rouen in France; and being acquainted with six languages is very useful in the service of God and religion in that famous port.

Father Anthony Kent studied at Louvain and then at Bourges in France, and hindered by the general exile from returning home, served for two years as a chaplain in the French army. He then returned to his poor cell

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opibus, dummodo quis discat a Domino bene uti et frui eadem.

R. P. Fr. Jacobus Stapleton professus est Lovanii pro Casselia, ibidemque studuit satis bene. Postea inservivit aliquo tempore in exercitu ut exemplaris capellanus, et nunc moratur Lovanii. Est religiosus bonus et candidus, ac laboriosus in mendicando pro hoc collegio valde paupere.

De Fratribus Clonmellensibus.

In eodem comitatu est conventus Clonmellensis, qui fuit vicariatus sub conventu Casseliensi, erectus est vero in prioratum, sed nescio quo determinato tempore.

R. P. Fr. Jacobus O'Reilly, versatus theologus, facundus orator et poeta insignis, erudiens juventutem in conventu Clonmellensi in literis humanioribus et Christianæ vitæ præceptis, capto oppido anno 1649, fugiens a facie hostis, incidit in eum, Deo disponente. Interrogatus igitur de suo statu, respondit: "Sacerdos sum et religiosus indignus Dominicani instituti; viam perdidi, et a vestris declinaturus, in vos incidi. Christianus sum Romano-Catholicus Apostolicus; sic vixi, et sic moriar; sicut fuit voluntas in cœlo, sic fiat." Mox gladio confossus et multis vulneribus perforatus, Jesum Christum, suam Matrem Virginem, omnesque sanctos invocans exspiravit.

R. P. Fr. Milerus Magrath occisus est similiter ab hæreticis in odium fidei.

De Fratribus Traleiensibus.

In Comitatu Kerriensi est portus maris vocatus Tralee, in quo oppido fundatus est conventus Dominicanorum a Domino Joanne, filio Thomæ Fitz Gerald, anno Domini

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which is better than the wealth of kings, provided that one learns from the Lord how to use it well and enjoy it.

Father James Stapleton was professed at Louvain for Cashel, and studied satisfactorily there. He afterwards served for some time as an army chaplain and is now staying at Louvain. He is a good and open-minded religious and very laborious in questing for this very poor college.

The Friars of Clonmel.

In the same county is the convent[50] of Clonmel, which was a cell of the Cashel abbey, and was erected afterwards, I do not not know exactly at what time, into a priory.

Father James O'Reilly, a learned theologian, eloquent preacher and distinguished poet, who was engaged in teaching classics and Christian doctrine to some pupils in the convent, fell into the hands of the enemy, while trying to escape after the capture of the town in 1649. On being questioned about his profession, he answered: "I am a priest and an unworthy member of the Dominican Order: I have lost my way and while trying to escape have fallen into your hands. I am a member of the Roman Catholic and Apostolic Church: thus I have lived and thus I will die: let the will of God be done." Thereupon pierced with a sword and grievously wounded, he died invoking Jesus Christ, His Virgin Mother and all the saints.

Father Miler Magrath was likewise killed by the Protestants through hatred to the faith.

The Friars of Tralee.

In County Kerry is a seaport called Tralee, where a Dominican abbey[51] was founded in 1243, by John the son of Thomas Fitzgerald, both of whom were buried in

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1243. Uterque sepultus est in ecclesia hujus conventus. Ex istis descenderunt comites Desmoniæ, de quibus mentio facta est cum narratum fuit de fundatione conventus Killociensis.

Hæc domus habuit filios insignes, ex quibus fuerunt:—

R. P. Fr. Thaddeus Moriarty, sacræ theologiæ magister, captus ab hereticis in oppido Killarney anno 1653, et adductus ad gubernatorem Cromwellianum nomine Nelson, nullo alio crimine allegato nisi quod religiosus esset; et damnatus innocens ad patibulum, ad quod lætus accedens illico suspensus est. Hic pater erat observantiæ regularis tenacissimus, et orationi taliter addictus ut dum studuisset miro profectu in litteris sacris in conventu Toletano, de illo asseruerunt in illa sancta et præclara communitate, illud celebre dictum Divi Thomæ, nempe, quidquid sciret, non tam studio ac labore comparatum, quam cælitus impetratum accepisse. Fuit sui conventus Traleiensis prior et definitor in capitulo provinciali habito Kilkenniæ anno 1643. Pro orthodoxa fide ac pontificia auctoritate defendenda, nulli unquam labori pepercit. Fervescente persecutione licentiam sibi oblatam discedendi e patria constanter respuit, misertus fidelium, quibus suam assistentiam necessariam cernebat. E summitate scalæ hortatus est suaviter et efficaciter fideles ad perseverandum in vera fide; et hæretici patientiam ac hilaritatem ejus, mortem mox amplexuri, admirati sunt nimis, dicentes si ullus unquam papista fuerit martyr, ille certe deberet poni inter præclariores.

R. P. Fr. Thomas Moriarty, ex eodem conventu,

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the abbey church. From these have sprung the earls of Desmond, whom we mentioned when speaking of the foundation of Kilmallock abbey.

This house had distinguished sons, of whom were :—

Father Thady Moriarty,[52] master of sacred theology, captured by the Protestants in the town of Killarney, in 1653, and brought before the Cromwellian governor called Nelson, on no other charge than that he was a religious ; whereupon the innocent man was condemned to the gibbet, a fate which he met with religious joy. This father was very observant of the rule, and so much given to prayer that although he had studied with wonderful proficiency in the convent of Toulouse, that holy and distinguished community were wont to quote regarding him the celebrated saying of St. Thomas, namely, that whatever he knew was not so much obtained by study and labour as given from on high. He was prior of his convent of Tralee and definitor in the provincial chapter held at Kilkenny in 1643. He spared no labour in defending the true faith and the authority of the Pope. While persecution was raging, he firmly declined to avail of the permission offered him to leave the country, taking pity on the Catholics to whom he saw that his assistance was necessary. From the top of the ladder he exhorted the faithful, with sweet and stirring words, to persevere in the true faith ; and the Protestants themselves admired his patience and cheerfulness in face of death, saying that if ever a papist were a martyr, he indeed must be deemed a great one.

Father Thomas Moriarty, his brother, and of the same

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frater memorati patris, incedebat per patriam larvatus, administrando sacramenta Catholicis, ovibus tunc nullum habentibus pastorem. Catechizabat continuo, in quo exercitio multos annos consumpsit, et tandem multis incommodis sævæ persecutionis diu exagitatus, pie migravit ut speratur ad meliorem sortem.

R. P. Fr. Thomas O'Quirke, ex eodem conventu, erat tam doctus et eximius prædicator, ut Supremum Concilium Catholicum, existens Kilkenniæ ab anno 1643 usque circiter ad annum 1650, miserit pro ipso octoginta millia passuum, ut esset prædicator ordinarius Concilii; unde dignissimus prædicator condignum obtinuit auditorium nobilium et sapientum Catholicorum, inter quos Deum glorificavit et Ordinem suum honorificavit.

R. P. Fr. Moriartus Moriarty, ex eodem conventu et circa idem tempus, floruit quasi palma procera in regno Lusitaniæ et docuit theologiam in magno, regali et religioso conventu Ulissiponensi. In schola nulla utebatur charta, sed omnia dictabat memoriter cum summa connexione, citans sanctos Patres ac doctores plurimos, sine ulla prorsus oblivione aut errore. Doctiores viri quæritabant ejus dictata, emebantque multi quovis pretio, et transcribebantur passim a multis impenso labore; erat enim felicissimæ memoriæ.

Illustrissimus et reverendissimus D. Fr. Daniel O'Daly, ex eodem conventu, litteratura multiformi sacra et profana insignis, fuit confessarius serenissimorum regum Lusitaniæ, legatione eorundem regum ad varios principes ac reges functus, executus est pariter cum singulari dexteritate et prudentia commissa sibi negotia. Duos fundavit conventus in civitate Ulissiponensi, unum pro patribus Dominicanis Hibernis et alium pro monialibus ejusdem Ordinis et nationis. Tandem creatus est archiepiscopus Braccarensis. Præclarus vir regibus,

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community, went through the country in disguise, administering the sacraments to the Catholics, who were like sheep without a shepherd. For many years he was most assiduous in teaching the catechism, and at length, worn out by the hardships incidental to the persecution, passed hence as we hope to a better life.

Father Thomas O'Quirke, of the same community, was so learned and eminent a preacher that the Supreme Council of the Catholics, sitting at Kilkenny from 1643 to about 1650, sent a distance of eighty miles for him to be the preacher-in-ordinary of the Council, so that this worthy preacher secured a fitting audience of noble and learned Catholics, amongst whom he glorified God and brought honour to his own Order.

Father Murtagh Moriarty, of the same community and about the same time, flourished like a spreading palm in the kingdom of Portugal, and taught theology in the great, royal and religious convent of Lisbon. In the lecture-hall he used no notes but dictated everything from memory with perfect sequence of ideas, citing the holy fathers and many doctors without a single slip. Learned men sought after his lectures and many bought them at any price, and they were transcribed by others with great labour: for he had a most wonderful memory.

The most illustrious Daniel O'Daly,[88] of the same community, distinguished in sacred and profane literature, was confessor of their serene majesties of Portugal and went on embassies to various princes and kings, doing the business committed to him with singular address and prudence. He founded two convents in the city of Lisbon, one for the Irish Dominican Fathers and the other for nuns of the same Order and nation. He was afterwards appointed archbishop of Braga. This distinguished man was considered an oracle by the

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proceribus ac populo Lusitaniæ æstimabatur velut oraculum. Plenus tandem meritis et ætate gravi, transivit ut speratur ad meliorem sortem.

R. P. Fr. Patricius O'Kennedy, ex eodem conventu, nuperius viguit in collegio nostro Ulissiponensi, vir religiosus et profundus theologus, qui cum magno applausu docuit theologiam longo tempore ibidem.

R. P. Fr. Arthurus O'Keeffe, ex eodem conventu, multa probra passus est et tetri carceris angustias per annum integrum pro fide et religione sustinuit sub Cromwello.

R. P. Fr. Edmundus Mac Morris, vir pius, simplex ac sincerus, utiliter inservivit illo tempore. Hic enim sat libere pergebat per districtum sui conventus eo quod consanguineus cum esset proximo gradu illustrissimi Domini Kerriensis, nemo audebat eum molestare.

Fr. Richardus Hussey, vir nobilis qui in matrimonio duxerat vitam longo tempore, fuit professus conversus, et ob ejus pietatem ac humilitatem spectatus est plurimum ab omnibus.

Omnia quæ spectant ad conventum Traleiensem scripsit ad me R. P. Fr. Petrus Kenna, vir gravis et doctus, qui fuit triennio prior in isto conventu, pro quo professi sunt decem novitii, habitum induti ab eodem. Filii juvenes ex hoc conventu non sunt mihi noti, præter R. P. Fr. Petrum Ferris qui studuit Lovanii ac moratur ibidem. Alii vero sparsi sunt per Hispaniam et Galliam : P. Fr. Dominicus Mac Egan a sexennio detinetur in carcere Dublinii in Hibernia.

De Fratribus Lorrhensibus.

In Comitatu Tipperariensi est conventus Dominicanus fundatus a Domino Waltero de Burgh, comite Ultoniæ,

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king, the ministers and the people of Portugal. At length full of merits and at a good age he passed, as we hope, to a better life.

Father Patrick O'Kennedy, of the same community, was lately living in our college at Lisbon and was a religious man and profound theologian, who taught theology there with great applause for a long time.

Father Arthur O'Keeffe, of the same community, suffered many hardships and imprisonment for the faith for an entire year under Cromwell.

Father Edmund FitzMaurice, a pious, simple and sincere man, pursued his ministry with success at that time, as he was able to go about the neighbourhood of his convent with a certain amount of liberty, nobody daring to molest him because he was a kinsman of the knight of Kerry.

Brother Richard Hussey, a nobleman, who had been married, was afterwards professed as a laybrother and was much respected by everyone for his piety and humility.

Everything that relates to the convent of Tralee was forwarded to me by Father Peter Kenna, a grave and learned man, who was for three years prior of this convent, for which were professed ten novices who had been clothed by him in the habit. The young men belonging to this community are not known to me, except Father Peter Ferris who studied at Louvain and is staying there. The others are dispersed through Spain and France. Father Dominic MacEgan has been confined for six years in Dublin prison.

The Friars of Lorrha.

In County Tipperary there is a Dominican abbey,[44] founded in 1269, according to Ware, by Walter Burke,

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anno 1269. Ita Waræus loquens de Lorrha. Iste conventus vocatur Lorrhensis, qui situs est in territorio amænissimo, prope magnum flumen Shannon. Seniorum filiorum hujus domus notitiam nec plurium e junioribus assequi valui;

Ex iis autem quorum occurrit memoria, primus est:

Rev. adm. P. M. Fr. Thaddæus Mac Bergin, qui studuit luculenter in nostro collegio Ulissiponensi, ibidemque docuit philosophiam et theologiam cum laude multis annis; inde in patriam reversus cum applausu et fructu non exiguo annunciavit assidue Verbum Dei. Fuit quater prior sui nativi conventus, vestivit habitu nostro plures egregios juvenes, fuit providus et prudens in regendo et definitor sæpius erat capituli provincialis. Provectæ ætatis pius et bonus vir, devote munitus sacramentis, requievit a laboribus hujus miseræ vitæ.

R. P. Fr. Stephanus O'Carroll studuit in Lusitania et redux in patriam fuit prior sui conventus et lector simul. Prædicabat egregie et erat vir religiosus. In juventute autem bona susceptis sacramentis raptus est ex hac vita.

R. adm. P. Fr. Ambrosius O'Kennedy studuit philosophiam Lovanii in S. Cruce, et theologiam in Gallia. Primam scientiam explicuit laudabiliter Gratianopoli, et secundam viginti annis Pictaviæ. Erat graduatus doctor Pictaviensis et affiliatus in provincia Franciæ. Erat vir bonus et assiduus in suis studiis ab adolescentia. Apoplexia correptus obiit Pictaviæ anno 1704.

R. adm. P. Fr. Mac Coghlan, decursis studiis laudabiliter Lovanii, ivit in Galliam ubi moratus triennio, regressus est Lovanium, et secundarium regentem triennio primarium quadriennio egit cum laude. Visi-

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earl of Ulster. This abbey called Lorrha is situated in a beautiful locality near the great river Shannon. Of the members of this community of ancient times and even of many of recent date, I have been able to get no information;

Those however who occur to my mind are:—

Father Thady MacBergin who studied with success in our college at Lisbon and taught philosophy and theology there with applause for many years. On his return he announced the Word of God assiduously, producing much fruit. He was four times prior of his own convent, clothed many excellent young men in the habit, was provident and prudent in ruling and was often definitor at provincial chapters. This good and pious man, having received the last sacraments, rested at a ripe old age from the labours of this miserable life.

Father Stephen O'Carroll studied in Portugal and on his return was prior of his convent and also lector at the same time. He preached very well and was truly religious. At an early age, however, he was taken out of this world, having received the last sacraments.

Father Ambrose O'Kennedy studied philosophy at Louvain, in the college of Holy Cross, and theology in France. He lectured on the former subject with applause at Grenoble, and on the latter for twenty years at Poitiers. Having obtained the doctor's degree at Poitiers, he was affiliated to the province of France. He was a very good man and devoted to study from his early youth. He died at Poitiers in 1704, from a stroke of apoplexy.

Father James MacCoghlan finished his studies with success at Louvain, and went to France where he spent three years, after which, returning to Louvain he acted as second regent for three and as first for four

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tans autem fratrem suum Regni in Gallia, ulcere antiquo ejus pectus corrodente oppressus, animam Creatori reddidit, die quinta Maii, 1702.

R. P. Fr. Moriartus Deane studuit Parisiis, et in patriam redux religiose conversatus est. Fuit prior conventus Aghaboensis. Exul factus servivit ut vicarius in ecclesia diocesis Carnotensis in Gallia, ibique refectus sacramentis, migravit e vita anno 1703.

Vivunt adhuc ex eodem conventu :—

R. adm. P. Fr. Antonius O'Carroll, sacræ theologiæ magister, qui studuit in collegio Ulissiponensi, et docuit ibidem philosophiam ac theologiam longo tempore cum laude et utilitate non modica discipulorum et provinciæ. Rector fuit collegii et monialium director pius et dignus; a pluribus annis degit Romæ, ibique factus magister, modo socius est pro proximo capitulo generali.

R. P. Fr. Gulielmus Grace studuit Ulissipone, regressus vero in patriam prædicavit ibidem fructuose. Fuit prior sui conventus Lorrhensis et Corcagiensis pariter. In exilio abactus e patria remeavit in Lusitaniam ibique nunc residet.

R. adm. P. Fr. Hugo O'Callanan studuit in conventu S. Jacobii, Parisiis, et peractis studiis profectus est in Angliam, ubi unius anni carcerem sustinuit, quando noster rex Jacobus, Deo et Ecclesiæ gratus, ejectus est e throno. Inde liberatus, regressus Parisiis doctoris lauream obtinuit in facultate Sorbonensi. Institutus fuit prior Blesensis in Gallia per litteras regias, estque affiliatus in provincia Parisiensi.

R. P. Fr. Cornelius Mac Egan studuit Lovanii et ibidem jam residet viginti quinque annos. Fuit sup-

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years. Whilst on a visit to his brother at Rennes, in France, an old tumour broke out in his breast and he gave up his soul to his Creator, on the fifth of May, 1702.

Father Murtagh Deane studied at Paris and on his return lived a very religious life. He was prior of the convent of Aghaboe, but being exiled, served as a curate in a church in the diocese of Carnot in France where he departed this life in 1703, fortified by the sacraments.

Belonging to this community are still living :—

Father Anthony O'Carroll, master of sacred theology, who studied in the college at Lisbon and taught philosophy and theology there for a long time with applause and to the no little profit of his scholars and the province. He was rector of the college and a pious and worthy director of the nuns. He has been living in Rome for many years and has been made master there, and at present is *socius* for the next general chapter.

Father William Grace studied at Lisbon and on his return preached with much fruit and was prior of his convent of Lorrha and also of Cork. Driven as an exile from his country, he went to Portugal where he is now residing.

Father Hugh O'Callanan studied in the convent of Saint Jacques at Paris, and having finished his studies went to England, where he was imprisoned for a year, at the time when King James, the favourite of God and the Church, was forced to vacate the throne. Having returned to Paris on his liberation, he obtained the degree of a doctor of the Sorbonne. He was prior at Blois in France by royal appointment and is affiliated to the province of Paris.

Father Cornelius MacEgan studied at Louvain, and has resided there for twenty-five years. He was both

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prior et prior ibidem, et laboriosus ac diligens est in quæstu pro conventu et in confessionibus audiendis.

R. P. Fr. Dominicus O'Carroll studuit in Lusitania, et philosophiam legit illic, at infirmitate compulsus derelinquere exercitia scholastica et redire in Hiberniam, diserte et fructuose prædicavit Limerici ubi fuit prior; expulsisque aliis, ille mansit in patria.

R. P. Fr. Michael Mac Egan professus est et studuit Lovanii, et modo docet philosophiam ibi. Est boni et vivacis ingenii.

R. P. Daniel Mac Egan, ex eodem conventu, exul factus manet Lovanii; et F. Michael O'Carroll, clericus, aliter dictus Ambrosius, studet ibidem.

R. P. F. Terentius O'Kennedy vivit Parisiis, ad gradum licentiatus recipiendum in facultate Sorbonensi, estque gratus religiosus.

In Comitatu Clarensi est sacellum prope oppidum, anglice dictum Sixmilebridge, hibernice vero *Abhuin Ui Chearnaidh*. Illud sacellum pertinet ad Dominicanos Limericenses sed non fuit cultum vel habitatum a longo tempore, id est, quasi ab orto bello, anno 1641.

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subprior and prior there, and is very laborious and diligent in questing for the convent and in hearing confessions.

Father Dominic O'Carroll studied in Portugal and lectured there on philosophy, but forced by sickness to give up teaching he returned to Ireland, and preached with much fruit in Limerick where he was prior. On the expulsion of the others he remained in the country.

Father Michael MacEgan was professed and studied at Louvain and is at present teaching philosophy there. He is both good and clever.

Father Daniel MacEgan, of the same community, remains in exile at Louvain; and Brother Michael O'Carroll, a cleric, called Ambrose in religion, is studying there.

Father Terence O'Kennedy is living in Paris, in order to obtain the degree of a licentiate of the Sorbonne, and is an amiable religious.

In County Clare there is a chapel near a town called Sixmilebridge in English and Abuin Ui Ceallaid in Irish. This chapel belongs to the Dominicans of Limerick, but has not been kept up or inhabited for a long time, that is, from about the beginning of the war in 1641.

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CAPITULUM QUARTUM.

DE FRATRIBUS PRÆDICATORIBUS CONNACIÆ.

Galviæ—De Fundatione Conventus ibi—De Patre Olivero de Burgo et de Fratribus ejus—De his quæ acciderunt Patri Danieli Nolan—De Patre Dominico Lynch, insigni Theologo—De ejus Decursu honorum in Scholis Hispaniæ.

De Fundatione Conventus Monialium—De Matre Juliana Nolan—De Dissolutione Conventus.

Athenriæ—De Fundatione Conventus ibi—De Bonis et Possessionibus ejus—De Patre Dominico de Burgo—De quatuor Martyribus—De Domino de Burgo, episcopo Elphinensi—De Patre Joanne O'Heyne.

De Conventu Portumnensi—De Patre Ricardo O'Madden—De Conventu Tombeolensi—De Conventibus Burrisulensi, Rathbranensi et Urlarensi.

Sligiæ—De Fundatione Conventus ibi—De Patre Daniele O'Crean, Provinciali—De Patre Dominico O'Conor—De Patre Joanne O'Hart, Provinciali—De Patre Felice O'Conor—De Patre Ambrosio O'Conor, Provinciali.

De Conventu Ballindunensi—De Fundatione Conventus Roscomanensis—De Domino Thaddæo Mac Egan—De Patre Joanne Byrne—De Conventu Clonshanvillensi—De Conventibus Knockvicarensi et Tulskinensi.

De Fratribus Galviensibus.

GALVIÆ, a qua denominatur Comitatus Galviensis, est portus maris amplus, et flumen magnum et piscosum, descendens e lacu vocato *Loch*

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CHAPTER IV.

ON THE FRIARS PREACHERS OF CONNAUGHT.

Galway—Foundation of Abbey there—Father Oliver Burke and his Brothers—Adventures of Father Daniel Nolan —Father Dominic Lynch, the celebrated Theologian— His brilliant career in the Schools of Spain.

Foundation of Convent for Nuns—Mother Julia Nolan— The Dissolution of the Convent.

Athenry—Foundation of the Abbey—Its Possessions— Father Dominic Burke—The four Martyrs—Dr. Dominic Burke, bishop of Elphin—Father John O'Heyne.

Portumna Abbey—Career of Father Richard O'Madden— Friary of Tombeola—Abbeys of Burrishoole, Rathbran and Urlar.

Sligo—Foundation of Abbey there—Father Daniel O'Crean, Provincial—Father Dominic O'Conor—Father John O'Hart, Provincial—Father Phelim O'Conor— Father Ambrose O'Conor, Provincial.

Ballindune Abbey—Foundation of Roscommon Abbey—Dr. Thady Mac Egan—Father John Byrne—Clonshanville Abbey—Abbeys of Knockvicar and Tulsk.

The Friars of Galway.

GALWAY, which gives its name to the county, is a large seaport, and flowing into it is a fine river full of fish rising out of a lake called Lough

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Oirbsen, triginta milliaribus longo et in aliquibus partibus lato sex milliaria. Hoc oppidum pulchrum quidem et forte, speciosis ædificiis valde solidis ex marmore viridi dolato constructis, situm est super crepidinem dicti fluminis, et mare æstuans ingreditur non raro inferiorem loci partem. In aliis regnis diceretur nobilis admodum civitas, sed Angli baptizant loca juxta suas leges et libitum. Ædificari incepit circa annum 1300, cujus præsentes incolæ (loquor de veteranis familiis Catholicis) incolatum habuerunt [habent?] Athenriæ, distantis octo magnis milliaribus. In hoc loco extra muros, imo et ultra flumen, ad partem occiduam super ripam maris, est conventus Dominicanus sub titulo Beatæ Mariæ Virginis. Ecclesia erat venustissima, sed a fundamentis destructa est ex concilio civium Catholicorum, ne inimicus Cromwellius, obsessurus eundem locum, fortalissam sibi faceret in illa ecclesia. Ex communi tamen consensu, totus magistratus spopondit, quod, adventante pace, totus conventus reædificaretur in forma priori expensis civium. Si sperata tranquillitas affulsisset in patria, id proculdubio fecissent; enim valde pii et potentissimi, divitiis multis accedentibus ex ingenti commercio maritimo, quo hic locus exuberabat specialiter præ reliquis regni portubus. Hic conventus fuit olim vicariatus sub conventu Athenriensi ejusdem Ordinis, sed assumptus est in prioratum, et merito quidem, sub reverendissimo patre Generali, Sicco Papiensi, electo in generalem anno 1612.

Pertinuit primo ecclesia ac tota domus ad monachos Divi Bernardi, verum cum magnificum et regium monasterium in Colle Victoriæ amœnissimo loco, erectum fuisset pro monachis Bernardinis circa annum 1220, a serenissimo principe et rege absoluto tunc totius

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Corrib, which is thirty miles in length and six miles wide in some parts. This town which presents a fine and solid appearance owing to the houses being built of hewn green marble, is situated at the mouth of the river and the high tides from time to time overflow into the lower parts. In other kingdoms it would be considered a very beautiful city, but the English baptize places according to their own rules and fancies. It was founded about 1300, and the rightful inhabitants (I speak of the old Catholic families) are dwelling at Athenry, more than eight miles off. In this place, outside the walls and also beyond the river, on the western side by the seacoast, there is a Dominican abbey[55] under the title of the Blessed Virgin Mary. The church was very beautiful but was purposely thrown down by the Catholic citizens, lest the Cromwellians, about to lay siege to the town, should make an outwork of it. The municipality promised unanimously that, on the return of peace, the whole abbey should be rebuilt in its previous form at the expense of the citizens. If that hoped-for tranquillity had shed its light over the country, they would certainly have done it, for they were both very pious and very wealthy, their great riches arising from the large seaborne commerce by which this place grew to be more important than the other ports of the kingdom. This abbey was in former times a vicariate of Athenry abbey, but was raised into a priory, and deservedly so, by the General of the Order, Sicci of Pavia, elected General in 1612.

The church and abbey belonged at first to the Cistercians, but when the magnificent royal monastery of the same Order had been erected about 1220 [*recte* 1190], at Knockmoy, a very beautiful place, by Cathal O'Conor, king of Connaught, surnamed of the Red

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Connaciæ, D. Carolo O'Conor, cognominato **rubra manus**, et ex monasterio ejusdem Ordinis apud Boyle et ex hac ecclesia Galviensi vocati fuissent monachi ad habitandum in isto Colle Victoriæ, vulgo *Cnoc Muaidhe*, illa domus Galviensis Bernardinorum erat quasi deserta, cum uno aut altero monacho, per quinquaginta circiter annos. Ædificato autem conventu Athenriensi, anno 1241 [Bernardini dederunt patribus hujus conventus suam domum Galviensim], condicentibus Athenriensibus, id procurante filio et hærede præfati regis Caroli, D. Felidhmino seu Felice O'Conor, circa annum 1249. Hoc totum didici a multis antiquariis in patria, a patre M. Fr. Joanne Browne, ex-provinciali Hiberniæ et hujus conventus alumno meritissimo, et a veteranis civibus Galviensibus, qui memoriam hujus cessionis affirmarunt adhuc conservari in archivio domus civicæ. Hæc domus nutrivit plures viros insignes moribus et litteris, saltem ab erectione illius in prioratum; antecedenter enim professi fuerant pro conventu Athenriensi.

Ex mihi notis relatione fuerunt:—

R. P. Fr. Stephanus Lynch, communiter dictus Niger, qui post studia gratiose peracta Burgis in Hispania rediens in patriam, parum ab appulsu institutus est Athenriæ novitiorum magister. Hoc officium exercuit per totam fere vitam in utroque conventu Athenriensi et suo Galviensi, et quidem cum tam eximio profectu ac pietate, ut novitii ab eo instructi dignoscerentur expresse in Hispania, ut mihi narravit P. Fr. Petrus de Hontilera, octogenarius, qui fuerat magister novitiorum dignissimus triginta annos Burgis et Victoriæ. Obiit iste Stephanus cum magna opinione virtutis circa annum 1648.

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Hand, and monks had been drafted to it from the Cistercian monastery of Boyle and also from that of Galway, this latter house was in a desolate state for about fifty years possessing only one or two monks. Now when Athenry abbey had been built about 1241 [the Cistercians delivered up their Galway house to the fathers of that community], the agreement to this effect being procured about 1249 by Phelim O'Conor, the son and heir of King Cathal. All this I learnt from many antiquaries in Ireland, from Father John Browne, ex-provincial and a most worthy member of the community, and from old citizens of Galway who assured me that the original agreement was still to be found in the municipal archives. This house produced many distinguished men; that is from the time of its erection into a priory, for before this period they used to be professed for Athenry abbey.

Among those known to me by report were:—

Father Stephen Lynch, commonly known as Black Lynch, who after finishing his studies at Burgos in Spain, was appointed master of novices at Athenry, soon after his return home. He filled this position almost all his life both in Athenry and in his own convent of Galway, and indeed with such great success that novices trained by him were recognised at once in Spain, as was told to me by Father Peter de Hontilera, an octogenarian, who had been master of novices himself for thirty years at Burgos and Vittoria. Father Lynch died with a great reputation for virtue about 1648.

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R. P. Fr. Petrus Martin studuit in Hispania cum alto profectu, ut postea clare monstravit in patria, præcipue Galviæ, quæ tunc erat emporium commercii maritimi. Omnes cives pendebant ex ore hujus sapientis viri resolventis secure et solide, imo etiam cleri et episcoporum graves consultationes confluebant ad illum velut ad quoddam oraculum securitatis. Fuit vere pius, et in odore bonæ famæ apud clerum et populum, diem clausit extremum munitus sacramentis, anno 1645.

R. P. Fr. Gregorius French studuit in Italia, et redux Galviam vivum se exhibuit pietatis ac observantiæ exemplar. Aliquando visitabat quendam nobilem virum sibi familiarem in Connacia, qui ostendens quodam vice huic patri amœnam commoditatem status seu terræ suæ, inquit: "Ibi est prædium parvum spectans ad honestum virum, et est mihi tam necessarium ut cupiam ardenter corde et oculis illud acquirere, sub quovis pretio etiam duplicato, at possessor renuit constanter illud mihi vendere; sed spero quod tandem vincam illum; non enim possum quietari, nisi habito isto prædio." Cui Pater French statim respondit, dicens: "Deus, justus protector pauperum, privabit te ante mortem tuam lumine oculorum horum quibus insatiabili avaritia concupivisti vicini tui hæreditatem." Sequenti die iste dominus mane expergefactus nihil protinus videre poterat, et sic multis annis vixit cæcus usque ad mortem. Hic venerandus pater, abactus e patria, expugnata Galvia ac toto regno subacto per Cromwellianos, remeavit in Italiam, obiitque post aliquos annos cum opinione virtutis, Viterbii in conventu S. Mariæ *de Quercia*. Audivi a multis in patria quod esset confessarius maxime prudens et pius, ac propagator ingens SS. Rosarii.

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Father Peter Martin studied in Spain with great success, as he afterwards clearly showed on his return, principally at Galway, which was then a large emporium of maritime commerce. The citizens were much impressed by the argumentative eloquence of this wise man, and even debated questions among the clergy and bishops were passed on to him as to an oracle. He was truly pious and in the odour of good repute with clergy and people, died in 1645, fortified by the last sacraments.

Father Gregory French studied in Italy and on his return to Galway showed himself a model of piety and regular observance. He used sometimes to visit a certain Connaught nobleman, a friend of his, who on one occasion showing him the happy circumstances of his position and his estate, said: "There is there a small field belonging to a good man and it is so necessary to me that I am most desirous to acquire it at any price even double the value; but the owner has constantly refused to sell it to me; I hope however to get the better of him in the end, for I cannot rest till I get this field." "The just God, the Father of the poor," answered Father French, "will deprive you before death of the light of those eyes with which with insatiable avarice you have coveted the inheritance of your neighbour." On the following day this nobleman, on awaking in the morning, could see absolutely nothing, and remained blind till his death many years afterwards. This venerable father, driven from Ireland, after the taking of Galway and the subjugation of the whole kingdom by the Cromwellians, went to Italy, and after some years died with a reputation for virtue at Viterbo, in the convent of Sancta Maria de Quercia. I heard from many in Ireland that he was a very prudent and pious confessor and a great promoter of the Holy Rosary.

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R. A. P. M. Fr. Thomas Lynch studuit bene Salmanticæ, deinde docuit multo tempore philosophiam et theologiam cum laude Lovanii in collegio Sanctæ Crucis; inde regressus in patriam, unicuique fuit ædificationis. Cromwelliana crudelitate compulsus est athleta Christi robustus remeare in Belgium, et inde cito transmissus est Ulissiponem in Lusitania. In transitu declinans ad conventum S. Stephani Salmanticæ, almam ejus nutricem lacte sano religionis et scientiæ, quadam die invitatus est ad theses septimanales (et ut mihi ipsi narravit sapientissimus et religiosissimus pater magister meus, Fr. Franciscus Reluz, cui similis vel saltem æqualis non fuit mihi in Ordine nostro notus), in quibus ita vivaciter et profunde argumentatus est ut profundus magister, quod primarii viri affecti fuerint stupore videntes profundam ac dilucidam patris scientiam. Vir bonus et pius obiit Ulissipone.

R. adm. P. R. Fr. Oliverius Burke, ex eodem conventu, studuit plausibiliter Burgis in Hispania, inde profectus in Belgium rector fuit nostri collegii in Castro Cæsaris. Fuit versatissimus historicus in profanis et ecclesiasticis et valde prudens in agendis. Redux in patriam, auctoritate Sanctæ Sedis institutus est vicarius apostolicus Duacensis, in absentia fratris sui uterini, D. Fr. Hugonis Burke, Franciscani, qui quamvis consecrati tunc episcopi Duacensis, non potuit accedere tam cito ad suum episcopatum, quia solicitabat in Gallia et alias ut suppetias reciperent Catholici nostri a principibus orthodoxis. Hic Pater Oliverius gubernavit diocesim prudenter triennio usque ad sui dicti fratris adventum. Quando orta est lis seu insurrectio quorumdam contra nuntium apostolicum (inter quos erant duo fratres hujus magistri, nempe illustrissimus D. Joannes Burke, archi-

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Father Thomas Lynch studied well at Salamanca, and then taught philosophy and theology for a long time with success at Louvain in the college of Holy Cross; thence returning home, he gave edification to everybody. By the cruelty of the Cromwellians, this courageous champion of Christ was compelled to go to Belgium and was thence sent on very soon to Lisbon in Portugal. On his way thither, turning into the convent of St. Stephen at Salamanca, which had nourished him with the pure milk of religion and science, he was invited on a certain day to the weekly theses (as was told me by my learned and pious old master, Father Francis Reluz, whose like or at least whose equal was never known to me in our Order), at which so brilliantiy and profoundly did he argue, showing himself master of the subject, that the most learned were astonished at his deep knowledge and clear exposition. This good and pious man died at Lisbon.

Father Oliver Burke,[66] of the same community, studied with success at Burgos in Spain and then after going to Belgium was rector of our college at Cesar's Fort. He was very well versed in sacred and profane history and was very prudent in business matters. On his return home, he was made vicar-apostolic of the diocese of Kilmacduagh, by the Holy See, in the absence of his maternal brother, Doctor Hugh Burke, a Franciscan, who although he had been consecrated bishop of Kilmacduagh was not able to come at the time to his diocese, as he was soliciting succour in France and other places from Catholic princes for the Irish Catholics. Father Oliver governed the diocese with prudence for three years till the return of his brother. When certain persons rose against the authority of the Apostolic Nuncio (amongst whom were two brothers of this father, viz., John Burke, archbishop

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præsul Tuamensis, et tunc præses totius Connaciæ pro parte Catholica, et illustrissimus memoratus D. Fr. Hugo Burke), Oliverius restitit illis viriliter in faciem, quia vere reprehensibiles erant. Iste pater præsentatus fuit Sanctæ Sedi Apostolicæ infulandus in ecclesia Clonfertensi, mortuo D. Waltero Lynch, ejusdem ecclesiæ præsule; et quia omnia subversa erant in regno, hoste hæretico per omnia dominante, ille noluit acceptare, "Quia," inquit, "Non valeo in hoc tempore debite inservire sub isto onere Deo, aut gregi mihi committendo." Unde compellente hoste, ipse secessit in Galliam, ubi religiose vixit, usque ad nostri regis restaurationem, sub qua ivit Londinium et salutatus a rege (noverat enim bene eundem patrem Parisiis), et accepto viatico abundanti a sua majestate, et salvo conductu ut libere posset morari ubicumque voluerit in regno Hiberniæ durante ejus vita, quacumque superveniente occasionaliter persecutione, venit Dublinium. Ejus adventus notitia habita, illustrissimus D. Gulielmus Burke, Clanricardiæ comes, amans magnopere eundem patrem, misit statim equos cum omnibus aliis decentibus et necessariis Dublinium, distans sexaginta millia passuum, ad eum ducendum in suam domum; apud quem vixit aliquibus annis cum omni cura et honorificentia, et sæpius visitavit amorose suam conventum Galviensem. Tandem oneratus septuaginta quatuor annis ac laboribus et meritis egregiis, quievit in Domino munitus ecclesiæ sacramentis, valde resignatus, pœnitenter plorans, et alloquens suum habitum expansum coram eo super mensam, anno Domini 1672.

R. adm. P. Fr. Joannes O'Conor, ex eodem conventu, sacræ theologiæ magister cum laude, an autem docuerit alibi non possum dicere, novi autem bene ex fide-dig-

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of Tuam and then president of all Connaught for the Catholic party, and Hugh Burke, the bishop already mentioned), Oliver opposed them to their faces, because in truth they were very reprehensible. This father was presented to the Holy See as a fitting successor in the see of Clonfert to Walter Lynch, its bishop, who had just died, but as everything was upset in the country, the heretics being in possession everywhere, he would not accept the honour, "Because," said he, "I am not able in such times with this burthen upon me to serve God as I ought or the flock that would be placed under my charge." Wherefore, forced by the enemy, he departed to France, where he lived until the restoration of our king. Then he came to London where he was received by the king (he had known this father very well at Paris), and having obtained abundant travelling expenses from his majesty and a safe conduct to dwell freely wherever he wished in the kingdom of Ireland as long as he lived, whatever persecution might occasionally arise, he came to Dublin. The news of his arrival being spread, William Burke, the illustrious earl of Clanrickard, who was a great friend of this father, at once sent horses and the necessary equipage for him to Dublin, sixty miles distant, to bring him to his own house, with whom he lived for some years, a well-cared-for and honoured guest, and often lovingly visited his own convent of Galway. At length under the weight of seventy-four years passed in meritorious labours, he rested in the Lord in 1672, fortified by the last sacraments, very resigned, weeping tears of penance and apostrophising his habit spread before him on the table.

Father John O'Conor,[87] of the same community, was a distinguished master of sacred theology, whether however he taught anywhere I am unable to say, though I know

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norum testimonio, quod fuerit vir versatissimus in omni scientia, præcipue in scientia sanctorum, nimirum in Scriptura Sacra, conciliis et sanctis patribus; Hæbraicam et Græcam linguam mature novit, uno verbo, erat consummatus in positivis. Exercuit procuratoris generalis officium pro sua provincia Matriti et Romæ provide, prudenter et diligenter plurimo tempore. Procuravit suæ provinciæ conventus SS. Xisti et Clementis, posuitque studium ac professores optimos. Erat vir austerus in suum corpus, jejunio, oratione, studio et visitatione sacrorum locorum in Italia, et præ aliis, sacræ ædis Lauretanæ, quam crebro profunda devotione visitavit.

R. adm. P. Fr. Nicolaus Lynch, sacræ theologiæ magister, ex eodem conventu, fuit provincialis Hiberniæ. Fuit etiam definitor in capitulo generali, celebrato Mediolani sub reverendissimo patre magistro generali, Fr. Nicolao Rodulpho, ubi promotus fuit ad magisterium. Fuit vir pius et rosarii restaurator Galviæ, ac per totum regnum propagator zelosissimus.

R. P. Fr. Nicolaus O'Halloran studuit optime in Hispania, et regressus directe ad suum conventum applicuit se prædicationi; in cujus exercitio tam magnum fecit progressum, ut facile possit enumerari inter optimos prædicatores sui regni. Fuit sæpius prior sui conventus Galviensis, et in ultimo suo prioratu me recepit amantissime, dum essem iturus in Hispaniam ad studia, anno 1667. Erat vir bonus, facetus, affabilis et inserviens Deo et religioni cum humilitate et charitate. Munitus sacramentis et sui compos usque ad extremum, obiit Galviæ anno 1673, suæ ætatis septuaginta quinto. Fuit rosarii celeberrimus propagator, et in omnibus

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from the testimony of others that he was very well versed in every kind of knowledge, principally in the science of the saints, viz., in Sacred Scripture, the Councils and the Holy Fathers; he had a good knowledge of Hebrew and Greek, in a word, he was a finished scholar. He filled the office of general procurator for his province at Madrid and Rome, with care, prudence and diligence for a long time. He procured for his province the convents of SS. Sixtus and Clement and provided good professors and an excellent course of studies. He was very austere and ascetic by fasting, prayer and pilgrimages to holy places in Italy, and especially to the Holy House of Loreto, which he often visited with profound devotion.

Father Nicholas Lynch, master of sacred theology, of the same community, was provincial of Ireland. He was also definitor in the general chapter held at Milan under the General, Father Nicholas Rodulpho, where he was made master. He was a pious man, a restorer of the Rosary in Galway and promoted that devotion most zealously throughout the kingdom.

Father Nicholas O'Halloran studied with success in Spain, and returning direct to his convent applied himself to preaching, in the discharge of which duty he made such progress that he could easily be reckoned among the best preachers of the kingdom. He was often prior of his convent of Galway and during his last period of office, received me with the greatest kindness when I was about to go to Spain for my studies in 1667. He was a good, pleasant and affable man and did his duty to God and religion with humility and charity. Fortified by the last sacraments and conscious to the last, he died in Galway in 1673, at the age of seventy-five. He was

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devotissimus cultor sacratissimæ Virginis Mariæ Dei Matris.

R. P. Fr. Dominicus Lynch studuit in Hispania, et redux ad sua vixit exemplariter. Etsi natus esset ex ministro hæretico, bene et efficaciter monstravit quod opera fidei et gratiæ non veniant hominibus nativitate aut natura, sed a Deo glorioso per Jesum Christum Dominum nostrum; nam ita aversus erat ab hæreticis, quod nullatenus se conjungeret eorum conversationi, licet illi uti et Catholici appeterent anxie illius consortium, quia ipse erat maxime jucundus et facetus, servata tamen semper religiosa gravitate. Multa passus est in persecutione orta anno 1680; fuit enim per annum in carcere rigoroso, quem toleravit æquanimiter, et jucundis facetiis loquebatur cum hæreticis qui admirabantur ejus constantiam. Recreatus ecclesiæ sanctæ sacramentis, post liberationem ab ergastulo carceris, obiit placide anno 1686.

R. P. Fr. Lazarus Lynch, ex eodem conventu, studuit bene in Bætica; docuit pariter Ulissipone, et post longum tempus ab egressu in patriam regressus, vitam egit angelicam et exemplarem. Confessarius fuit sagax et prudens. Exul autem factus in nuperrimo exilio, Nanetis obiit pius, annosus ac sacramentis ecclesiæ fortificatus, anno 1704.

R. adm. P. Fr. Petrus French studuit in Bætica, et completis studiis profectus est in Indias Occidentales, ubi triginta annos missionarii officium exercuit ferventer in regno Mexicano et alias. Indicam linguam illarum partium, in quibus gessit missionem, ita exacte didicit, ut Catholicam expositionem composuerit per modum catechismi. Multas animas lucratus, factus est prædicator generalis in illa provincia Mexicana, et inde

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a celebrated promoter of the Rosary and in all things a most devoted client of the most Blessed Virgin Mary, Mother of God.

Father Dominic Lynch studied in Spain, and on his return lived a very exemplary life. Although he was the son of a Protestant minister, he clearly showed that the operations of faith and grace do not come to man from birth or nature but from Almighty God Himself through Jesus Christ. For he was so much adverse to Protestants that he would in no manner of way mix with them, though they as well as the Catholics anxiously sought his company, for he was very agreeable and merry, while never exceeding the bounds of religious gravity. He suffered a great deal in the persecution of 1680; for he was closely imprisoned for a year, which he bore with patience and used to speak jestingly with the Protestants who on their part admired his constancy. Fortified by the last sacraments, after his release from prison, he died peacefully in 1686.

Father Lazarus Lynch, of the same community, studied with success in Andalusia; he taught in Lisbon and having returned home after a long stay abroad, lived an angelic and exemplary life. He was a sagacious and prudent confessor. Expelled in the last exile, he died a pious death at Nantes, in 1704, full of years and fortified by the last sacraments.

Father Peter French studied in Andalusia, and on the completion of his studies went to the West Indies, where for thirty years he zealously did the duties of a missionary in the kingdom of Mexico and in other places. He learnt the Indian tongue of those parts where his mission was so accurately, that he composed a native catechism. Having gained many souls to God, he was made preacher-general in that province of Mexico and

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regressus Galviam, etiam continuo annuntiabat verbum Dei concivibus suis utiliter satis, esto non ita facunde ob longam ejus absentiam extra Hiberniam in istis regionibus longinquis. Ejus prædicatura generalis recepta fuit in provincia Hiberniæ, in qua vixit diu cum summo exemplo Ordinis et plebis; erat enim vir simplex, et timens Deum ac recedens a malo. Bona non exigua reliquit suo conventui. Tandem visitans consanguineum extra Galviam, ejus pectus pervasit gangræna, cujus corrosione tota caro consumpta est usque ad collum; quod malum atrocissimum pertulit cum inexplicabili tolerantia. Munitus ecclesiæ sacramentis efflavit animam, anno 1693.

R. P. Fr. Daniel O'Houlaghan, anglice Nolan, quatuordecim annorum puer suscepit habitum, novitiatum vero suum fecit Athenriæ. Professus inter manus provincialis, Fr. Gulielmi Burke, senioris, circa annum 1649, sine mora conscendit navim ad eundum in Hispaniam, at in mari captus tener juvenis sedecim annorum et duorum mensium, perculsus est tanto pavore, ut statim febris violenta eum pervaderet, cujus urenti ardore censebatur celeriter moriturus. Ipsimet hæretici compatiebantur ei, erat enim aspectus satis grati; ergo ductus est Londinium, ubi magistratus hospitari eum curavit apud apothecarium ut curam de ejus sanitate restabilienda haberet. Ibi ægrotavit uno anno et aliquibus mensibus, demum optime convaluit. Ejus hospite nimium sene jam defuncto, ille mansit in domo nesciens quo se verteret, nec audebat ulli declarare se esse religiosum. Unde in extrema anxietate positus, tentatus fuit a vidua defuncti senis, adhuc juvencula absque liberis. Hujus blanditiis ac divitiis illectus fuit adolescens fragilis, et cum ea mansit quasi anno cum dimidio.

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then returning to Galway, constantly preached the Word of God to his fellow-citizens, successfully enough indeed though not very eloquently, on account of his long absence from Ireland in those distant regions. His preacher-generalship was recognised in the Irish province, in which he lived for a long time, giving the best example to the Order and the laity, for he was a man full of simplicity, fearing God and avoiding evil. He left a good deal to his convent. At length when on a visit to a relative outside Galway, gangrene set into his breast, by the action of which all his flesh mortified up to the neck, a frightful evil he bore with wonderful patience. Fortified by the last sacraments, he gave forth his soul to God in 1693.

Father Daniel O'Houlaghan, in English Nolan, received the habit when only fourteen and made his noviciate at Athenry. Being professed at the hands of the provincial, the elder Father William Burke, about 1649, he embarked without delay for Spain, but this tender youth of sixteen years and two months being captured at sea was so affrighted that he was at once stricken with a violent fever which rose so high that it was thought he was near death. The Protestants themselves pitied him, for he was of a very prepossessing appearance; so he was brought to London where the magistrates sent him to the house of an apothecary that he might undertake the charge of restoring him to health. He lay sick here for a year and some months, and at length was restored to perfect health. His host, a very old man, having died in the meantime, he remained in the house not knowing whither to turn, nor daring to confess himself to be a religious. While in this state of extreme anxiety, he was tempted by the widow of his deceased host, who was still a young woman without any children.

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Profectus inde in Hiberniam ac Galviam rediens ad quærendam summam pecuniæ debitam ejus prætensæ uxori, erat valde acceptus apud hæreticos, quo viso cuncti Catholici, imo fratres ac sorores fugiebant illius consortium velut fugerent anguem. Tunc Deo misericorditer invitante, reflexit serio super suam conditionem, et compositis negotiis, remeavit in Angliam, et rationem reddidit negotiationis suæ istæ feminæ, nihil detracto ex bonis ejus præter exiguum viaticum. Inde indilate arripuit iter suum Lovanium versus, quo appulsus velut filius prodigus pœnitenter cum omni demissa humilitate imploravit lacrimabundus misericordiam, ut acceptaretur ad consortium fratrum, paratus subire omnem pœnam quam determinarent. Idem provincialis qui eum receperat ad professionem in Hibernia, tunc degebat Lovanii, et illico monuit reverendissimum P. M. Generalem de Marinis, de ejus regressu felici ad Ordinis gremium, explicuitque seriem rei transactæ. Lætatus summopere reverendissimus, ut pater evangelicus concessit omnem gratiam. Ibi studuit philosophiam et theologiam cum uberrimo fructu, et in omnibus exhibuit se amabilem, ad religionis normam. Missus ergo in Hiberniam anno 1665, prædicabat tanquam canora tuba confirmans orthodoxos et redarguens heterodoxos in omni patientia et doctrina sana. Versatissimus erat in Anglica lingua, uti et in suo ipsius idiomate. Sanus erat theologus valde applicatus studiis; consummatus erat in theologia polemica, unde convincebat efficaciter varios hæreticos. In suis concionibus sive Anglicis sive Hibernicis (pari enim gratia et facundia utebatur utraque lingua) inculcabat, modeste et cum summa ædificatione auditorum, occasionem sui lapsus, non a fide sed a votis. Fuit prior Galviensis et erexit magnum et pulchrum sacellum, regens prudenter cum omni probitatis et integritatis

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Enticed by her favours and riches the young man yielded and remained with her for about a year and a half. Then having gone across to Galway to seek a sum of money due to his pretended wife, he was very warmly received by the Protestants, but seeing this, all the Catholics, even his own brothers and sisters, fled from his company even as they would fly from a serpent. At length on the merciful invitation of God, he reflected seriously on his condition and having arranged his affairs went back to England and gave in his returns to this woman, deducting nothing but his small travelling expenses. He then immediately began his journey towards Louvain, and on his arrival, like the prodigal son, in a spirit of the most profound humility he implored mercy with tears, and begged to be received again amongst the brethren, saying he was prepared to do any penance they might impose on him. The same provincial, in whose hands he had been professed in Ireland, was then staying at Louvain and he at once sent word to the General, Father De Marinis, of his fortunate return to the bosom of the Order, giving him a full account of the affair. The General being overjoyed, like the father in the Gospel, bestowed every mark of favour on him. He there studied philosophy and theology with the greatest success and in all things showed himself a model of religious amiability. Sent back to Ireland in 1665, he preached like a sounding trumpet, confirming the Catholics in the faith and confuting the Protestants in all patience and sound doctrine. He was most fluent in English as well as in his own tongue. He was a sound theologian very much given to study; he was a finished controversialist, and efficaciously convinced several Protestants. In both his English and his Irish sermons (with equal grace and eloquence he employed

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exemplo. Anno 1677, iens Dublinium distans Galvia quadraginta quatuor leucis, ad emenda organa pro suo conventu, correptus est febri nimia, et post aliquos dies, munitus omnibus sacramentis, animam suo Creatori tradidit Dublinii apud suos confratres.

In eadem domo fuit alius pater ejusdem cognominis, nominis autem non recordor, qui ducta uxore ex sua ipsius familia, post castam cohabitationem unius integri anni, ambo ex mutuo consensu susceperunt nostri Ordinis habitum cum magna omnium civium admiratione, uterque pariter professionem emisit Galviæ. Ille factus est sacerdos et vitam egit exemplarem cum summa devotione usque ad annum 1638, in quo pie obiit ibidem susceptis sacramentis. Uxor autem vixit ad multos annos, de qua redibit sermo, quando loquendum erit de nostris ibi monialibus.

R. adm. P. Fr. Joannes Browne, sacræ theologiæ magister, Galviæ professus venit Lovanium, ubi studia laudabiliter complevit. Ibi philosophiæ lector, magister studentium ac etiam prior fuit cum magna approbatione. Adjutor fuit specialis in construendo ædificium tunc erectum, non solum industria provida verum etiam propriis manibus assidue et operose laborando. Peracto honorifice prioratus officio Lovanii, remeavit in patriam ad suum nativum conventum, ubi quater fuit prior, et semel provincialis perdignus. Ornavit plurimum suo manuali labore sacellum antea erectum Galviæ ac totam habitationem religiosorum, et prædicabat frequenter et

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both languages) he used modestly and to the great edification of his hearers to tell the story of his fall, not indeed from the faith but from his vows. He was prior of Galway and built a large and beautiful chapel, ruling with prudence and giving an example of probity and integrity. In 1677, on his way to Dublin, distant about forty-four leagues from Galway, to buy an organ for his convent, he was stricken down with fever and after some days, fortified by the last sacraments, gave his soul to his Creator at Dublin, in the midst of his brethren.

In the same house was another father of the same surname, whose Christian name I do not remember, who married a relative of his, and lived with her in chastity for an entire year, when both by mutual consent received the habit of our Order, to the great admiration of the citizens, and both likewise made their profession at Galway. He was ordained priest and lived an exemplary and pious life down to the year 1638, when he died a good death in the same town after receiving the last sacraments. His wife lived for many years, and we shall refer to her again when we come to speak of our nuns there.

Father John Browne, master of sacred theology, having made his profession at Galway, came to Louvain where he finished his studies with applause. He gave great satisfaction there as lector of philosophy, master of students and also as prior. He gave great help in the construction of the building erected at that time, not only by providing funds but even by working assiduously and laboriously with his own hands. After honourably completing his term of office at Louvain, he returned to his own convent in Ireland where he was four times prior and once provincial, He largely decorated with his own handiwork the chapel previously erected at

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fructuose domi et foris. Sub Arausicano Usurpatore detentus fuit in carcere Galviensi cum multis aliis religiosis et clericis continuo per quatuor menses et quindecim dies. Anno 1680 agonizavit maxime, latens in montibus durante sæva persecutione. Vestivit non paucos bonos juvenes et fuit vir per omnia commendabilis, et maxime mitis. Tandem ejectus e patria in communi exilio, declinavit Lovanium, et grate ab omnibus receptus est; inter quos vixit amabiliter usque ad diem vigesimam tertiam Augusti, 1700, in qua ecclesiæ sacramentis susceptis, pie et resignanter obiit in Domino.

Pro coronide nostræ narrationis de filiis religiosi conventus Galviensis, accedendum est ad præclarum virum, eminentem quoad scientiam saltem, ab humeris et sursum super omnes, qui fuit eximius P. Fr. Dominicus Lynch, sacræ theologiæ magister sapientissimus. Hic indutus ac professus est Galviæ, deinde profectus est ad almam provinciam Bæticæ ubi studuit continuo in regali ac religiosissimo conventu S. Pauli, in civitate Hispalensi. Adhuc tyro uberes fecit progressus, unde innotuit sapientissimis viris hujus magnæ domus et præcipue moderatoribus illius magnifici studii, adolescentis ingenium excellens, profundum et penetrans, moribus virtuosis concomitantibus. Quapropter affiliatus fuit in eodem conventu, in quo docuit philosophiam et exercuit magisterium studentium cum ampla laude et fructu. Promotus ad regentiæ theologiæ officium, mirifice luxit velut lampas ardens, consumptis multis annis in docendo et exponendo cum mira claritate angelicam angelici nostri doctoris theologiam. Pro meritis graduatus est magister in illa magna et sapientum virorum feracissima

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Galway and the whole house of the friars, and preached frequently and with success at home and abroad. Under the Orange Usurper he was detained in Galway prison, with many other religious and ecclesiastics, for four entire months and fifteen days. In 1680 he suffered greatly, hiding in the mountains whilst the fierce persecution lasted. He clothed not a few good young men in the habit and was a man praiseworthy in all things and remarkably meek. At length expelled from the country in the general exile, he made his way to Louvain where he was received by all with pleasure; amongst whom he lived affectionately till the twenty-third of August, 1700, when he died in the Lord with piety and resignation, after receiving the last sacraments.

To crown our account of the members of the religious community of Galway, we must come to a distinguished man, eminent at least as regards science above all the others, the distinguished Father Dominic Lynch, the learned master of sacred theology. Received to the habit and professed at Galway, he went to the province of Andalusia, where he pursued his entire course of studies in the royal and most religious convent of St. Paul at Seville. While still a tyro he made wonderful progress, so that the profound and penetrating genius of the youth, enhanced by his virtues, became patent to the most learned men of that great convent, and especially to the directors of the great school there. Whereupon he was affiliated to the same convent and taught philosophy there, also filling the post of master of students, to the praise of all and with great success. Promoted to be regent of theology, he shone as a burning lamp, spending many years in teaching and expounding with wonderful clearness the angelic theology of our angelic doctor. On account of his merit he received the degree of master in

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provincia Bæticæ. Vacavit a schola aliquibus annis, sed non a studio assiduo (novit enim apprime iste venerandus pater quod sacrarum litterarum jugis lucubratio mortificet corpus, et a vitiis efficaciter refrænet) et tunc evulgavit suam philosophiam, quam etsi aliqualiter diffusam, omnes viri docti approbant ob claritatem perspicuam, energiam ac profunditatem in probando et resolvendo, juxta Angelici Magistri genuinum sensum, et inconcussa tutissimaque dogmata.

Circa annum 1674 (ni fallor), nobile, sapiens ac religiosum collegium Divi Thomæ, Hispali, inivit consilium ad accersendum hunc insignem magistrum ad regentiam primariam et perpetuam sui collegii, ut quamvis ipsi essent sapientes, audientes excelsam hujus viri sapientiam, sapientiores forent. Ut igitur profunditatem viri indagarent ac dignoscerent, collegæ docti sagaciter projecerunt bolum in istum profundum scientiæ puteum; nam proposuerunt varias propositiones Patri Magistro Lynch, analysin ultimatam earundem ab illo flagitantes, illo tamen penitus ignorante, quo fine id postulaverint. Datas autem ab eodem magistro resolutiones miserunt collegæ propositores indilate ad eximium ac vere sapientissimum patrem magistrum, Fr. Franciscum Reluz, tunc a viginti septem annis moderatorem famosum in alma universitate Salmanticensi, quærentes ejus approbationem et judicium super eisdem resolutionibus. Sub hoc eventu intimata est intentio collegii et transmissa est resolutio Salmantica Patri Lynch, qui tunc scripsit ad me studentem theologiæ in tertio anno sub auspiciis memorati mei Magistri Reluz. Magister enim Lynch a primo meo ingressu in Castellam, honorabat me frequenter suis litteris, tuleram etenim epistolas ad eum e patria. Ad quem mandavit mihi Pater Lynch me

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that great province of Andalusia, so fruitful in learned men. He was free from the schools for some years but not from study (for this venerable father knew well that the frequent nocturnal study of sacred letters mortifies the body and effectually keeps it from vice), and then he published his philosophy, which although a little diffuse is commended by all learned men, on account of its clear, strong and profound style of reasoning, according to the genuine sense and the unshaken and most secure conclusions of the Angelic Master.

About the year 1674 (if I am not mistaken), the noble, learned and religious college of St. Thomas, at Seville, resolved to call this distinguished master to be first and perpetual regent of the college, that although they themselves were learned, they might become more learned still, as scholars under his most excellent tuition. Wherefore that they might explore and make certain of his profound knowledge, the learned collegians sagaciously threw a bait into this deep well of science; for they propounded certain propositions to Father Lynch, begging for an ultimate analysis of them from him, he at the same time not being aware why they asked him. The collegians who had proposed the questions at once sent the answers given to them by Father Lynch to the distinguished and most truly learned Father Francis Reluz, then for twenty-seven years a famed professor in the university of Salamanca, begging for his approval and judgment on them. Meanwhile the intention of the college and the transmission of the answers to Salamanca were intimated to Father Lynch, who thereupon wrote to me, then doing my third year of theology under the tuition of Father Reluz. Father Lynch, I may say, from my first going to Castile honoured me frequently with letters, as I had brought letters to him from home.

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applicare diligenter (scivit namque ex meis epistolis quod Reluz esset meus specialis patronus), ut detegerem quale judicium exhibuerit super dictas resolutiones; et his verbis locutus est hispanice:—"*Pues como yo entiendo que V. reverencia esta bien querido de su maestro, y que le tratta con mucha amistad, le encargo de saber muy al descuido lo que dixo sobre las resolutiones mias embiadas a su paternidad muy Rda. por los patres collegales de Sto. Thomas de Zevilla.*" Ego optime cognoscens vivacissimum ingenium magistri mei, ac etiam sinceritatem spectabilem, seposita omni subtilitate obscuræ seu furtivæ indaginis, statim adivi eum confidenter, ostendens litteras ad me missas. Gravissimus ac sanctus vir respondit sic:—"Si solicitares aliter quam fecisti, nihil omnino dixissem, quia vero usus es candido et filiali modo, dico tibi sub secreto aperiendo nulli nisi soli Patri Magistro Lynch, quod nunquam legerim aliquid profundius, doctius aut magis scientifice deductum aut resolutum; et si vita Patris Lynch correspondet ejus profundæ ac sanæ scientiæ, et vixisset sub temporibus Sancti Ambrosii, facile æstimandus fuisset ut alter Ambrosius." Hæc rescripsi ad Patrem Lynch, Hispalim; et insinuo hic non ex aliquo privato affectu amicabili aut patrio, sed ut testimonium, secundum mandatum mihi impositum a meo præsenti provinciali, Patre Magistro Fr. Ambrosio O'Conor.

Ipse præclarus magister, creatus finaliter perpetuus regens in magnifico memorato collegio, perseveranter et cum summo omnium applausu docuit ibidem ab anno 1674 ad minus usque ad infirmitatem ex qua mortuus est inter 1697 et 1698. Fuit definitor pro provincia Bæticæ in capitulo generali, Romæ celebrato anno 1656, in quo præsedit pro sua provincia, et ut hic relatum est

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On the present occasion he asked me to find out from Father Reluz (for he knew from our correspondence that he was my special patron), what was his judgment on the answers; and he wrote the following in Spanish:— "As I understand that your reverence is very dear to your master and that he treats you with great kindness, I charge you to find out at your convenience what he has said about my conclusions, sent to his very reverend paternity by the collegiate fathers of St Thomas of Seville." I being well aware of my master's brilliant genius and also of his real sincerity, avoiding subtle and underhand methods, went at once with confidence to him, showing the letter sent to me. The grave and holy man answered: "If you sought this in any other way, I would have said nothing at all, but as you have approached me candidly and as a son, I tell you as a secret to be made known to nobody except Father Lynch, that I have never read anything more profound, more learned or more scientifically deduced or concluded; and if Father Lynch's life corresponds to his profound and sound doctrine and he had been living in the times of St. Ambrose, he would have been considered another Ambrose." I wrote this to Father Lynch to Seville; and I bring it under notice here, not from any private affection or patriotic motive, but as a testimony of merit, according to the command imposed on me by my present provincial, Father Ambrose O'Conor.

The distinguished master, finally appointed perpetual regent in the magnificent college already referred to, taught there continuously and to the great satisfaction of everyone, from 1674 until at least the beginning of the sickness from which he died between 1697 and 1698. He was definitor for the province of Andalusia, in the general chapter held in Rome in 1686, at which he assisted for

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a variis capitularibus, omnes patres ibi videntes et audientes mirabantur viri sapientiam. Narrarunt mihi multi tam Hispani quam etiam Hiberni, quod homo secundum exteriorem modum videretur quasi insulsus, nec etiam valde lucidus in arguendo, etsi stringeret arctissime defendentes; verumtamen iidemet ac alii plures retulerunt pariter quod in respondendo vix quasi inveniri posset æqualis illi, quod est notamen manifestans celsam scientiam. Majoris enim ponderis est juste possessa custodire nervose et perseveranter, quam nova prætendere cum verboso impetu. Licet scientia inflet juxta Apostolum, hic pater quamquam tam scientificus et sapiens, humillimus erat, scientia namque vestita caritate quæ secundum S. Ṭhomam, super eundem Apostoli locum, summe aliena est ab inflatione superciliosa. In nostro autem celeberrimo viro sapientia alta et religio immaculata incedebant velut duo collusores. Si quis autem subsanator succensuerit mihi, aut scommate impetat, quod hunc patrem magistrum, juxta statim dicta, affiliatum et incorporatum in provincia Bæticæ, apposuerim inter filios conventus nostri Galviensis, ut satisfiat præveniendo cujusvis obganniturі oblocutionem, repono succincte, quod arbor ista procera, cum esset tenerrimus ramusculus, inserta fuerit ac bene inoculata in bonam religionis nostræ olivam quasi in horto amœno in conventu Galviensi, quamobrem ejus plantatio jure merito eo spectat. Hanc plantam ex horto Galviensi ortam, secundum esse temporale et spirituale, rigavit uberrime alma provincia Bæticæ, eidemque ramo tam bene plantato et rigato Deus dedit incrementum altum. Utinam aliquando fructus multiplex scientiæ et sapientiæ theologicæ, relictus in Andalusia ex ista arbore, perveniat ad alias nationes, ne temporis corrosivis dentibus tantus rhesantus depereat.

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his province, and, as was related by several capitular fathers, all the fathers there were astonished at the learning he displayed to them. Many, both Spaniards and Irish, told me that the man to all outward appearance seemed stupid and not even very clear in putting objections, although he would push the defenders of a thesis very close; but the very same men and many others likewise related that in answering objections, scarcely anyone could be found his equal; which is a manifest sign of deep knowledge. For it is of more importance to guard just possessions with energy and perseverance, than to lay claim to new things with verbosity. Although knowledge puffeth up, according to the Apostle, this most learned father was most humble, for his knowledge was girt with piety, which according to Saint Thomas, on the same text of the Apostle, is altogether averse to supercilious pride. In our celebrated man, deep wisdom and pure religion went hand-in-hand like two playmates. If anyone should deride or entertain an ill feeling against me, because in my present account, I have placed this father, who was affiliated to the province of Andalusia, among the members of our Galway community, to satisfy beforehand anyone inclined to criticise, I answer briefly that this noble tree, when it was a tender shoot was engrafted in the good olive-tree of our Order in our Galway convent, as in a pleasant garden, to which its planting rightly belongs. The good province of Andalusia abundantly watered this plant, grown in the Galway garden, both on the temporal and the spiritual side, and to the same shoot so well planted and watered God gave a great increase. Would that at some time, the abundant fruit of theological science and learning, left in Andalusia from this tree, might be brought to other nations, lest such a great———perish by the corroding action of time.

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R. P. Fr. Franciscum French, ex eodem conventu, audivi fuisse in Bætica, virum religiosum et doctum, qui fuit theologiæ professor in eodem conventu; sed mortuus est dum studebam Salmanticæ.

Vivunt adhuc ex eodem Conventu Galviensi:—

R. adm. P. Fr. Christophorus French, sacræ theologiæ præsentatus, professione emissa Galviæ venit Lovanium, ubi studiis peractis fructuose in collegio Sanctæ Crucis, institutus fuit lector artium et paulo post novitiorum magister. Deinde fuit magister studentium ac paulo post profectus est Romam, ubi docuit theologiam tanquam primarius professor in Sancto Xisto veteri. Postea transiit Auximum in Picena, ubi præter lectiones domesticas, quas probant theses publicæ ex tota theologia ibidem defensæ, fuit theologus assistens privatis studiis eminentissimi domini Cardinalis Pallavicini per octo continuos annos. Fuit etiam ibidem prior conventus sui Ordinis, examinator synodalis et vicarius diocesanus Sancti Officii; imo præter communem modum honoratus fuit bina vice assistendo duobus capitulis provincialibus provinciæ Lombardiæ, exhibendo suum suffragium licet esset filius provinciæ Hiberniæ. Defuncto autem memorato D. Cardinali Pallavicino, de mandato reverdissimi patris magistri generalis, rediit Lovanium, studii generalis Sanctæ Crucis regens primarius institutus; quam regentiam, etsi valetudinarius, exacte complevit quadriennio, adeoque strenue ut non deficerent æmuli admirantes, licet adversarii essent, eruditi ingenii vivacitatem. Vivit adhuc et esto fractæ sanitatis quoad corpus, suæ tamen mentis plene compos in speculabilibus et practicis, addebite sustinendam contra adversantes doctrinam suæ scholæ et magistri Divi Thomæ.

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Father Francis French, of the same community, I heard was in Andalusia, a religious and learned man who was professer of theology in the same province; but he died while I was studying at Salamanca.

There are still living belonging to the Galway Community :—

Father Christopher French, bachelor of sacred theology, who having made his profession at Galway, came to Louvain, where having finished his studies with success in the college of Holy Cross, was made lector of arts, and a little afterwards, master of novices. Then he was master of students, and shortly afterwards went to Rome, where he taught theology as first professor in old St. Sixtus's. Afterwards he went to Osimo in the Marches, where besides giving the conventual lectures, which are tested by public theses from all parts of theology defended there, he was private theologian to Cardinal Pallavicini for eight entire years. He was also prior of his Order there, examiner at the synod and diocesan vicar of the Holy Office; in fact beyond the ordinary practice he was honoured by a seat at two provincial chapters of the province of Lombardy, giving his vote although he was a member of the Irish province. On the death of Cardinal Pallavicini, he returned to Louvain by command of the general, being appointed first regent of the college of Holy Cross; which regenyo although he was in poor health he filled exactly over four years, and so energetically, that there were not wanting admirers, albeit adversaries, of his brilliant learning. He is still living, and although broken down in bodily health has all his mental faculties intact, and is still able to defend against his adversaries the doctrine of his school and of his master St. Thomas.

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R. P. Fr. Gulielmus O'Kenny professus est Athenriæ, sed studiis expletis redux in patriam, procuravit se affiliari Galviæ, ut possideret familiæ quotidianam præsentiam ibi degentis. Est vir suavis et probus, et habitat Nanetis ab initio exilii.

R. P. Fr. Nicolaus Blake, indutus, professus ac studens est Lovanii. Studiis peractis regressus in patriam, elegit conventum Galviensem ut viveret inter suos cognatos et concives. Est candidissimus et observans religiosus. Exul factus venit Nanetas sed remeavit Galviam ubi jam a quinquennio delitescit de die in latibulo aliquo, noctu autem visitat fideles. Vereor autem ne sit nunc carceratus, quia hæretici extraordinariam adhibent diligentiam in perquirendo religiosos hoc anno.

Duo alii patres ex eodem conventu, videlicet, Pater French et Pater Lynch sunt lectores Ulissipone; et hic Lovanii est unus clericus professus, Fr. Joannes Browne.

R. P. Fr. Gregorius French, ex eodem conventu, studuit Matriti in conventu B. Virginis Mariæ de *Atocha*. Redux post aliquos annos prior fuit sui conventus; exul autem factus vixit biennio Nanetis. Inde in patriam regressus, statim conjectus est in carcerem ubi mansit annum cum dimidio, sed petente suo fratre, sub secura vadimonia permissum est illi cohabitare cum eodem fratre.

R. P. Fr. Martinus King multo tempore exercuit vitam militarem officialis; tandem invitatus a Domino, indutus ac professus est Lovanii. Infirmitate assidua, necnon adultiori aliquantulum ætate, obstructus est a prosecutione studii; hinc profectus est in Italiam, ut

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Father William O'Kenny was professed at Athenry and having finished his studies, got himself on his return home affiliated to Galway that he might have daily intercourse with his family then living there. He is a gentle and upright man and is living at Nantes since the beginning of the exile.

Father Nicholas Blake was clothed in the habit, professed and became a student at Louvain; and when he had finished his studies and returned home, he chose the Galway convent, that he might live amongst his relatives and fellow-citizens. He is a most sincere and observant religious. Being exiled he came to Nantes but went back to Galway, where for the last five years, he is in hiding all day in some covert or other, visiting the faithful by night. I fear however that he is now in prison, because the Protestants are using extraordinary pains in the search of religious this year.

Two other fathers of the same community, namely, Father French and Father Lynch are lectors at Lisbon; and here at Louvain there is a professed cleric called John Browne.

Father Gregory French,[58] of the same community, studied at Madrid in the convent of our Blessed Lady of Atocha. On returning after some years, he was prior of his convent, but being exiled lived for two years at Nantes. On returning home again, he was at once thrown into prison, where he remained for a year and a half, but on the petition of his brother, was allowed to live with him under a safe-conduct.

Father Martin King for a long time led the life of a military officer; at length invited by the Lord he was clothed in the habit and professed at Louvain. Owing to constant sickness and also to his somewhat advanced age, he was hindered in his studies; so he went to Italy,

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faventiore uteretur aura. Esto natus sit a patre hæretico Anglo ac in hæresi multis annis nutritus, tam bonus religiosus est ac si ab incunabilis educatus fuisset in Ordine; unde dicere licet cum Apostolo: "Ubi abundavit delictum, superabundavit et gratia."

Fr. Nicholaus O'Halloran, ex eodem conventu, tota philosophia hic Lovanii audita cum specimine excellentis ingenii, infirmitate mortali correptus, obiit ibidem anno 1676. Habitus est ab omnibus in hac communitate pro valde virtuoso, et narratum est mihi hic, quod exhumati ipsius cadaveris post decennium in sepulchro, caro incorrupta adhæreret ossibus.

De Monialibus Galviensibus Ordinis Prædicatorum.

Galviæ etiam est conventus monialium Ordinis Prædicatorum erectus a civibus, non autem scio a quot annis, licet arbitrer quod fuerit sub fine regni Jacobi I.; nam etsi moniales vixissent sub clausura stricta ab initio usque ad expugnationem civitatis per Cromwellianos, nondum tamen ædificata fuit ecclesia, nec domicilium positum pro illis secundum cœnobiticam symmetriam. Primordialiter indutæ ac professæ ibi omnes, nulla dempta, profectæ sunt in Hispaniam, ex quibus duæ duntaxat repatriarunt, throno jam occupato per nostrum Regem Jacobum, vere *Fidei Defensorem*. Annis 1685 et 1686, senior ambarum instituta fuit priorissa per P. M. Provincialem, Fr. Joannem Browne. Illa nominabatur

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that he might benefit by the more favourable climate. Although his father was an English Protestant and he himself was brought up in heresy for many years, he is notwithstanding as good a religious as if he had been brought up in the Order from the cradle; so that we can say with the Apostle: "Where iniquity hath abounded, grace hath abounded more."

Father Nicholas O'Halloran, of the same community, having shown brilliant parts here at Louvain during his course of philosophy, stricken with a mortal sickness, died here in 1676. He was esteemed by all in this community as very virtuous, and it was related to me that when his body was taken out of the tomb after ten years, the still uncorrupted flesh was found to be adhering to the bones.

The Dominican Nuns of Galway.

At Galway there is also convent of Dominican Nuns,[89] erected by the citizens I do not know how many years back, although I think it was at the end of the reign of James I.; for though the nuns had lived in strict enclosure from the beginning till the taking of the city by the Cromwellians, the church had not yet been built nor a house arranged for them in the conventual style. In the beginning all those received and professed there went to Spain without exception, of whom two only returned home when the throne was occupied by our King James, the real *Defender of the Faith.* In 1685 and 1686 the elder of the two was appointed prioress by the provincial, Father John Browne. She was called

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Juliana Nolan, hibernice *Ua hUallachain*, et secunda, vocata Maria Lynch, facta est suppriorissa. Statimque deposita domo in centro civitatis ad cohabitandum religiose sub arcta clausura, receperunt plures virtuosas et honorabiles filias, quatuordecim ab 1686 inclusive usque ad 1698 exclusive. Una sola ex illis erat pura novitia quando omnes religiosi exterminati sunt extra regnum, et earum clausura soluta est, cratibus laceratis in vigilia Apostolorum Philippi et Jacobi, omnesque coactæ sunt ad mutandum habitum religiosum. Deplorabile erat videre cararum sororum lacrymosos fletus, quibus nonnulli ex ipsis hæreticis commovebantur ad compassionem. Postquam communitas patrum nostrorum Galviensium abierit in Galliam, circa diem vigesimam Martii, nemo erat qui inserviret istis nostris filiabus, adhuc manentibus simul, sub clausura obserata, usque ad extremam diem limitatam a Parlamento pro dispersione et abolitione omnium conventuum. Remanserunt istæ sorores nostræ sine missa, una die Dominica; quæ res divulgata extra civitatem per ruralia loca in quibus tunc ego prædicabam et audiebam confessiones (illo enim anno inceperant parochi accipere confessiones populi citius ob ministrorum defectum), percipiens desolationem lamentabilem mearum sororum, indilate accessi et inservivi illis a die decima Aprilis usque ad decimam septimam diem Junii, qua conscendi navim cum aliis 126 religiosis. Ideo tanto tempore me inserviise his filiabus observandum propono hic, ut inde unusquisque perspicuius concipiat me posse confidentius et vere testimonium perhibere de ipsarum vita et moribus; praxis enim certitudinem præbet uberiorem.

Mater ergo priorissa, Juliana Nolan, jam memorata, juvencula contraxit nuptias cum cive juveni sui nominis

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Julia Nolan, in Irish Ua Uallacáin, and the second, called Mary Lynch, was made subprioress. Immediately fitting up a house in the centre of the town, to live together religiously under strict enclosure, they received to the habit several virtuous young ladies, fourteen altogether, from 1686 to 1698. One alone of these was a simple novice when all the religious were driven out of the kingdom and their cloister was invaded, the grates being broken on the vigil of the apostles SS. Philip and James, and they were all obliged to change the religious habit. It was deplorable to witness the lamentations of the dear sisters which moved some of the very Protestants to compassion. After the community of our Galway fathers had gone to France about the twentieth of May, there was no one to minister to these daughters of ours, still remaining under strict enclosure to the very last day allowed by Parliament before the dispersion and abolition of all religious communities. These sisters of ours were left without Mass on a certain Sunday; and the fact being spread beyond the town through the country parts where I was then preaching and hearing confessions (for in that year the parish priests began to hear the confessions of the people earlier than usual on account of the dearth of priests), compassionating the lamentable lot of my sisters, I at once came and ministered to them from the tenth of April till the seventeenth of June, when I embarked on board ship with 126 other religious. The reason I mention here that I served these sisters at such a time is that everyone may more clearly perceive that I can confidently and truly bear witness to their pious lives; for practice gives more abundant security.

Julia Nolan, the mother prioress already referred to, when a young woman was married to a young man of

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pariter, et convixerunt cum summa pace, affectu et pietate, opulenti satis. Evoluto autem anno, uterque ex mutuo consensu susceperunt nostri Ordinis habitum Galviæ et professionem emiserunt; et quamvis castissimo affectu se invicem diligerent rarissime sese videbant. De viro mentio facta est dum describebatur conventus patrum Dominicanorum Galviensium; de femina autem dicendum quod ipsa a suscepto habitu usque ad mortem fuerit exemplarissima. Galviæ imprimis omnes religiosi, religiosæ ac cives eam æstimabant velut quoddam innocentiæ speculum; et cum exul facta esset ex patria in Hispaniam, suscepta ad conventum Incarcarnationis in Bilbao et ascendens de virtute in virtutem, tam amabilem se omnibus exhibuit, ut tota illa religiossima domus rapta erat in amorem et admirationem illius, per triginta annos quos transegit ibidem in arcta observantia nostrarum constitutionum.

Vidi eandem ibi ingrediens Hispaniam ad studia, et regrediens etiam a studiis; et multa de illa aperuit mihi mater priorissa dictæ domus quæ relinquo diffusiori historiæ, forte faciendæ si Deus Optimus exhibuerit vitam et opportunitatem congruam. Inde secessit in patriam, provinciali et definitorio capituli id requirente, ut restabilirent conventum monialium Galviæ. Ipsa vero magis desiderabat permanere in Hispania, verens ne posset adhærere observantiæ regulari in Hibernia, hæreticorum pressibus concussa. Ex alia autem parte, sciens quod melior esset obedientia quam victimæ et commune bonum anteponendum privato, flagrans augendi Ordinem studium eam tandem induxit ad se committendum longi maris periculis, et Jesu Christo dante secundam auram, appulit Galviam in octiduo cum sua socia et duobus e nostris patribus, ubi receptæ sunt ab omnibus

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the same name, and they lived together in great peace and affection, and were fairly well off. After a year, however, both by mutual consent received the habit of our Order at Galway and made their profession; and although they loved one another with the most chaste affection, they saw one another very rarely. Mention was made of the man when we described the convent of the Dominican fathers in Galway; of the woman we can say that from the time she took the habit till death she was most exemplary. First of all at Galway, the religious of both sexes and the citizens esteemed her as a mirror of innocence; and when she was exiled from Ireland to Spain, being received into the convent of the Incarnation at Bilbao, and advancing from virtue to virtue, so amiable did she show herself to everyone, that all that religious community was rapt in love and admiration of her, for the thirty years which she passed there in the strict observance of our rule.

I saw her there both when entering Spain for my studies and also when returning after them; and many things about her did the mother prioress of that house let me know, which I leave to a more diffuse history, to be written perhaps if the good God will give life and fitting opportunity for it. Thence she went to Ireland, at the request of the provincial and definitors of the chapter, that they might re-establish the convent of nuns at Galway. She naturally preferred to remain in Spain, fearing she would not be able to keep to the strict observance of the rule in Ireland, a country upset by the interference of heretics. On the other hand, knowing that obedience was better than sacrifice and the common good to be preferred to private interest, an earnest desire of increasing the Order induced her at length to commit herself to the dangers of the long voyage,

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cum summo gaudio. Disposito igitur habitaculo congruenti ad solitariam et religiosam vitam, hæc priorissa cito induit aliquas filias, quas educavit cura impensissima in summa pietate, ut apparuit post biennium. Nam ita exacte complebatur Officium Divinum in isto incipienti conventiculo ac si a multis annis fuisset erectum; imo crescente numero annuatim, surgebant ad matutinas media nocte in Adventu et Quadragesima. Novitiam dicentem se non posse indui continuo laneis ad cutem voluit priorissa dimittere, licet esset consanguinea; unde ex strenua resolutione priorissæ, hæc filiola ita aversa est a lineis quod miraretur (ut sæpius repetebat) suam ipsius stultitiam.

Quando soluta est clausura et vestitæ sunt omnes veste sæculari, timebat cara mater quod ei non obedirent quominus transcurrerent in civitatem; et circa id consuluit mecum sæpius. Cui respondi semper quod deberet suam ipsius et earum curam ac omnem solicitudinem projicere confidenter in Jesum Christum, quod ipsi esset cura de illis, et quod deberet assidue orare implorando ab eo protectionem. Toto tempore autem quo mansi cum illis a fractione clausuræ, nulla ex illis semel petiit exire; unde priorissa fuit plurimum consolata, inveniens omnes tam obedientes ac si esset plenaria facultas coercendi, sicut est in aliis regnis Catholicis.

Voluit eas educere in Galliam, sed persuasi illi permanere domi ob varias causas nunc non citandas. Hæc clara religiosa fuit quidem heroicæ fortitudinis in toler-

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and Jesus Christ giving a favourable wind, she arrived at Galway in eight days with her companion and two of our fathers, where they were received by all with great joy. Fitting up a house favourable to a solitary and religious life, this prioress at once received some young girls to the habit, whom she educated with the utmost care in the greatest piety, as appeared after two years. For the Divine Office was as exactly fulfilled in this little convent just beginning, as if it had been erected for years; indeed the number increasing annually, they rose to midnight matins in Advent and Lent. The prioress on one occasion wished to dismiss a novice, although she was a relative, who said she could not continually wear flannels next her skin; and owing to the strong will of the prioress, this young girl became so averse to linen that she wondered (as she often repeated) at her own former foolishness.

When the cloister was broken into and they were all clothed in secular dress, this dear mother feared that they would not obey her and would go running about the town; and about that she frequently consulted me. I always answered that she ought confidently to place all her solicitude about herself and about them in Jesus Christ, that He would take care of them and that she ought to pray assiduously, imploring His protection for them. It happened for the whole time I remained with them from the breaking of the cloister, not one of them even once asked to go out; so that the prioress was very much consoled, finding all as obedient as if she had the full powers of coercion as exist in other Catholic kingdoms.

She wished to bring them to France, but I persuaded her to remain at home, for various reasons not necessary to be mentioned now. This distinguished religious was

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ando adversitates quasvis et solida valde in observantia et prosecutione virtutum. Dum hæ virgines lamentarentur se spoilatas habitu, illa ut virago respondit quod Christus erat totaliter denudatus dum ligatus esset ad columnam sub flagellis, et pariter dum crucifigeretur. Mortificationes ejus vix erant notæ soli confessario; super omnia dedita vigiliis, temperantiæ, et meditationi assiduæ, nunquam deerat ab actionibus communitatis. Resignatissima erat in Deo, et lætabatur supra modum dum sæpius me audiret prædicantem quod resignatio perfecta in Deo sit speciale signum fidelis Christiani. Lætabunda mirabatur quod non permitterem has filias me comitari usque ad cymbam in die exitus. Certe derelictio earum sine confessario et consolatore multo plus me afflixit quam meum personale exilium. Audio tamen quod a morte hujus piæ dominæ, istæ filiæ vivant valde exemplariter sub ductu Matris Mariæ Lynch, sicut vivebant sub priori priorissa, quæ obiit anno 1701 et suæ ætatis quasi nonagesimo.

Hæc Maria Lynch, nunc priorissa, pari modo fuit in eodem conventu in Hispania, et est vere religiossima filia ac fortis genii ad gubernandum ac instruendum. Erat pædagoga in Hispania, et a regressu magistra novitiarum ac supprioriss Galviæ. Spero quod durante illius vita, proficient juniores sub ipsius gubernio, imo etiam post obitum; quia ipsæ omnes propensionem possident non exiguam ad virtutis sequelam. Equidem patiuntur multum ob carentiam alicujus patris religiosi ad inserviendum; et licet sit reversus quidam Pater Blake ex Gallia, non audet comparere de die, nec illæ audent similiter eum recipere nec illi dare viam cele-

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indeed of an heroic fortitude in bearing every kind of adversity and very firm in the observance and the gaining of virtues. When these virgins were lamenting that they were deprived of the habit, she like a heroine answered that Christ was entirely stripped when he was bound to the pillar at His scourging and likewise when He was crucified. Her mortifications were scarcely known even to her confessor; though very much given to vigils, fasting, and assiduous meditation, she was never absent from the community exercises. She was most resigned to God's will and was overjoyed when she often heard me preach that perfect resignation to the divine will is a special sign of a faithful Christian. She was agreeably surprised that I did not permit the nuns to accompany me to the ship on the day of my departure. Certainly leaving them without a confessor and consoler afflicted me much more than my own personal exile. I hear that from the death of this pious lady, these nuns are living in an exemplary manner, under the guidance of Mother Mary Lynch, just as they lived under their former prioress, who died in 1701, in about the nintieth year of her age.

This Mary Lynch, the present prioress, also lived in the same Spanish convent and is indeed a most religious woman and of great capacity for ruling and instructing. She taught school in Spain and from the time of her return was mistress of novices and subprioress at Galway. I am in great hopes that as long as she lives, the younger nuns will progress under her government, indeed even after her death; because they all show no little desire for the acquirement of virtue. Yet they suffer much owing to the want of some regular priest to minister to them; and although a certain Father Blake has returned from France, he does not dare to show himself by day

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brandi Sacrum apud ipsas; unde semper noctu accedit quoties occasio est recipiendi earum confessiones. Jesus Christus, per suum sacrosanctum et adorandum Sanguinem, sit propitius illis et patriæ, liberetque a suis maximis angustiis.

In Hispania erant plures ex istis nostris monialibus professis Galviæ, sed ego non novi omnes. Una quæ vixit in conventu Beatæ Mariæ Virginis *de las Duennas*, Zamoræ, vocabatur Domina Maria O'Halloran, mihi quidem notissima; et possum secure et sine excessu dicere, quod nunquam mihi nota fuerit mulier fortioris intellectus. Novit linguam Hispanicam exactius quam ipsi Hispanici, et versata erat in historia sacra et profana. Erat ordinarie portaria, eamque P. M. Fr. Petrus Moral, prior tunc conventus patrum Zamoræ, consulebat circa occurentia inter moniales. Quadem die me sociante et præsente, disponebat istam dominam ut procuraret sobrinam episcopi tunc Zamorani, D. Joannis *de Astorga*, nostro Ordini affectuosissimi, fieri priorissam; instabat enim electio, et ista Hiberna flectebat omnes moniales ad sequelam sui dictaminis. Dicta sobrina vocabatur Domina Maria *de Montes*, et patri priori multas laudes præfatæ Dominæ *de Montes* pandenti, Hiberna sic respondit: "Pater Magister Prior, *Tange montes et fumigabunt.*" Gravis ac vere doctus vir, stupefactus responso statim abiit, et colloquens mecum in via dixit se nunquam vidisse tam acris ingenii feminam, "et scio," inquit "hanc esse valde religiosam et virtuosam:" et vere sic erat.

Alia, Domina Maria Blake, cum bona opinione

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nor dare they on their part receive him nor afford him the means of saying Mass for them; so that it is at night he always comes when he has occasion to hear their confessions. May Jesus Christ, through His most holy and adorable Blood, be propitious to them and our country, and deliver them from their great trials.

In Spain there were many of our nuns who had been professed at Galway but I was not acquainted with all. One very well known to me lived in the convent of the Blessed Virgin Mary *de las Duennas*, at Zamora, and was called Madam Mary O'Halloran; and I can safely and without exaggeration say that never was there a woman known to me of stronger intellect. She had a more accurate acquaintance with the Spanish tongue than the Spaniards themselves, and was well versed in sacred and profane history. She was generally porteress, and Father Peter Moral, then prior of the convent of our fathers at Zamora, used to take counsel with her about the affairs of the nuns. On a certain day when I was his companion, he was urging this lady to procure the election as prioress of the cousin of the then bishop of Zamora, John de Astorga, a great friend of our Order; for the election was coming off and this Irishwoman was able to bring all the nuns to her own views. The lady in question was called Madam Mary of the Mountains, and when the prior had said many things in praise of her, the Irishwoman answered:—"Father Prior, *Touch the mountains and they will smoke.*" The grave and truly learned man, astonished at the answer, went away immediately, and speaking to me on the way back, said he had never before met with a woman of such a penetrating mind, "and I know," he added, "that she is very religious and virtuous:" which was a fact.

Another, Madam Mary Blake, died with a reputation

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virtutis obiit in conventu Toletano. Hæc nunquam admisit visitationem nisi a superioribus aut a suo confessario, erat enim venustissima aspectu; et sic Christo suo dilecto conservabat suum affectum.

Alia, Maria French, cum sanctitatis opinione desiit vivere Vallesoleti.

De Fratribus Athenriensibus.

In Comitatu Galviensi est conventus Athenriæ, quæ est antiquitate prima civitas totius Connaciæ juxta Anglorum stabilimenta, a quibus hodie in suis diplomatibus et curiis titulatur civitas. Ab Anglis constructa est sub Rege Angliæ, Joanne. Tumia autem, archiepiscopatus et metropolis totius provinciæ Connaciæ, antiquitus fuit magna civitas, etsi hodie non sit magni momenti. Civitas Athenriensis est nunc fere desolata quamvis adhuc retineat nomen civitatis; sita est in loco amœno cujus aër saluberrimus est. Nolo litigare circa tempus fundationis conventus aut circa fundatoris nomen, ut evitem æmulantium censuras, etsi multa authentica adducere valerem. Igitur hic conventus, celebris quidem hæreditate et filiis, erectus est anno 1241, ab illustrissimo Domino Bermingham, aut melius et verius Brimigiam, hibernice *Mac Fheorais* a quodam Domino Horatio Brimigiam, qui factus est a rege Angliæ baro de Athenria, et antiquior fuit omnium baronum Hiberniæ institutorum ab Anglis. Hæc domus hæreditavit mille quingenta jugera terræ et decimas multas. Prænominatus dominus ecclesiam satis vastam perfecit; claustrum vero, capitulum, domum hospitum perpulchram, cum duobus cellariis magnis et commodissimis, novitiatum et dormitorium superstans cellariis, erexit a fundamentis quidam tunc potens abundanter, qui vocabatur Dominus O'Heyne; australem vero partem dormitorii operientis

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of virtue in the convent of Toulouse. She never allowed visits except from her superiors or her confessor, for she was of a very attractive appearance; and thus she preserved her affections for Christ her beloved.

Another, Mary French, died with a reputation for sanctity at Valladolid.

The Friars of Athenry.

In County Galway, there is an abbey at Athenry,[60] the oldest town in all Connaught established by the English, who at the present day style it a city in the state and legal documents. It was built by the English in the reign of King John of England. Tuam, on the other hand, the archiepiscopal see and the metropolis of the whole province of Connaught, though a great city in olden times, is not at present of much importance. Athenry is now almost desolate though it still retains the name of a city; it is situated in a pleasant locality, where the air is most salubrious. I do not care to argue about the time the abbey was founded nor about the founder's name, that I may avoid jealous criticism, although I could produce many authentic documents on this point. Accordingly the abbey, made illustrious by its history and its friars, was erected in 1241 by Lord Bermingham, more correctly Brimigiam, and called in Irish, Mac Feorais, from a certain Horatius Lord Brimigiam who was made baron of Athenry by the king of England, and was the premier of all the Irish barons created by the English. This abbey was in possession of fifteen hundred acres of land and abundant tithes. The said lord completed a fairly large church; but the cloister, chapter-house, the beautiful guest-house, with two great and most commodious cellars, the novitate, and the dormitory over the cellars, were built from the foundations by a

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refectorium et culinam extrui fecit quidam armiger, nomine Dominus Thomas Delphin, origine Anglus.

Bonorum immobilium ad hunc conventum spectantium hæc sunt nomina:—Intra civitatem erat terra murata juxta monasterium, molendinum magnum et optimum fere ad ostium conventus, et variæ domus; extra civitatem erat pagus de *Glaimhe an Bhain*, quæ ab initio pertinuit ad monachos Benedictinos; erat etiam alia terra valde commoda dicta Foresta Fratrum, hibernice *Coille na Mbhrathar*, prope civitatem a parte australi; a boreali parte est terra dicta Pagus Davidis, hibernice *Baile Dhaibhidh*, ubi est sacellum pertinens ad conventum; aliud prædium distans uno miliari a civitate ad euro-aquilonarem partem vocatur *Beann-dheara;* aliud prædium prope *Suidhfinn* vocatur *Coill Craobhanta*, ubi etiam est sacellum pro isto conventu. Sacellum de *Kilcorban* cum prædio bono pertinuit etiam ad hunc conventum, ut dicit Waræus. D. Thomas de Burgo, episcopus Clonfertensis, sui capituli assensu, concessit fratribus Ordinis S. Dominici capellam Beatæ Mariæ de Kilcorban, ad rogamen Joannis FitzReyry et confratrum dicti Ordinis, et Eugenius IV. confirmavit, quarto Idus Martii, anno 1444. Ita Waræus loquens de fundationibus comitatus Galviensis. In parochia de Grainseagh, inter Binmor et Rathglas est pagus amplus et fertilis, qui vocatur *Rathchalaig tuadh lubain an Teampuill*, ubi est prædium cum sacello. Hæc sunt quorum reminiscentiam habeo, et quæ sæpius legi in pervetusta membrana anno mei novitiatus, videlicet 1665. Ideo inculco ista hic, ut aliqua notitia distincta vigeat apud juniores alumnos hujus conventus, unde facilius indagare valeant, si Jesus Christus fiat misertus patriæ aliquando, expiatis

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wealthy man of that time called O'Heyne; and the southern part of the dormitory over the refectory and kitchen were built by a certain soldier, called Sir Thomas Delphin, an Englishman by birth.

Here follows a list of the possessions of this abbey :—

Within the town a piece of ground walled-in near the abbey, a large and excellent mill almost at the very gate of the abbey, and several houses; outside the town, the district of Glaime an Dáin, which had formerly belonged to the Benedictines; another very commodious piece of land near the town to the south, called the Friars' Wood, in Irish Coill na Mbrathair; at the north side a district called David's Village, in Irish Baile Dáibhi, where there is a chapel belonging to the abbey; a mile from the town, to the north-east, there is another farm called Beann-dearga; another farm near Suidhinn, is called Coill Craobhanta, where there is also a chapel belonging to this abbey. The chapel of Kilcorban, with a good farm attached, belonged also to this abbey, according to Ware. Thomas Burke, bishop of Clonfert, with the consent of his chapter, granted to the friars of the Order of St. Dominic the chapel of St. Mary's, Kilcorban, on the petition of John Fitz Reyry and his brethren of the same Order, and Eugene IV. confirmed the grant, 12th March, 1444, as Ware says, speaking of the monastic foundations of the county Galway. In the parish of Grainseagh, between Binmor and Rathglas, it had a large and fertile district called Raithlaigh tuath Lubain an Teampuill, with a farm and chapel. This is, as far as my memory goes, what I often read in an old parchment document during the year of my novitiate, 1665. I take notice of these matters here, that some knowledge of them may be preserved among the younger

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nostris peccatis. Visitamur enim "in virga ferrea ab eo cujus judicia fidelia sunt et vera, desiderabilia super aurem et lapidem pretiosam multum, et dulciora super mel et favum." Det misericordiarum Dominus, per Filii sui sanguinem sacrosanctum, ut custodiamus ea et transgressiones nostras per condignam pœnitentiam reparemus.

R. adm. P. Fr. Dominicus de Burgo, ab anno 1638 usque ad annum 1649, fuit bis prior hujus conventus, cum summo domus beneficio in spiritualibus. Ille studiis elaboratis in nostro gravissimo et perreligioso conventu Bononiensi in Italia, repatriavit et factus prior post aliquod tempus, refecit totum conventum et ecclesiam sumptuose ornavit. Ejus tempore extruxit a fundamentis sacellum Sacratissimi Rosarii, perillustris Dominus Edmundus de Burgo, ex Kilcornan. Studium ibidem viguit sub isto priore cum summo fructu et splendore. Iste pater fuit uno anno vicarius-provincialis totius provinciæ. Fuit a confessionibus illustrissimo Domino Ulissi de Burgo, marchioni de Clanricarde, vicem-gerenti proregis in regno, cujus devota liberalitate adjutus maxime, conventum suum reparavit et ornavit speciose. Erat vir gravis, pius et prudens, amatus ab omnibus; in hoc tamen claudicavit, quod adversarius fuerit illustrissimi Domini Nuncii Apostolici Rinuccini, ductus zelo et adhæsione ad memoratum marchionem, et sequens pariter aliquos prælatos sui nominis. Hi fuerunt illustrissimus D. Joannes de Burgo, archiepiscopus Tuamensis; D. Fr. Hugo de Burgo, episcopus Duacensis; D. Andreas Lynch, episcopus Finaborensis et alii plures, etiam religiosi, ut R. Pater Valentinus Browne et R. Pater Petrus Valesius, Minorita; et hoc

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members of this community, and that thus they may more easily explore them, if Jesus Christ take mercy on our country when our sins have been expiated. For we are visited "with an iron rod by Him whose judgments are faithful and true, more desirable than gold and precious stones and sweeter than honey and honeycomb." May the God of mercies grant, through the most Sacred Blood of His Son, that we may keep them and repair our transgressions by worthy penance.

Father Dominic Burke, from 1638 to 1649, was twice prior of this community, to the great spiritual benefit of the house. After finishing his studies in our most important and religious convent of Bologna, in Italy, he returned home, and on being made prior after some time, repaired the whole abbey and sumptuously decorated the church. During his period of office, the illustrious Edmund Burke of Kilcornan, built the chapel of the most Holy Rosary. The studies flourished under this prior with great success and splendour. This father was vicar-provincial of the entire province for a year. He was confessor to Lord Ulick Burke, marquess of Clanricarde, then vice-gerent of the lord-lieutenant of the kingdom, to whose devoted liberality it was principally owing that he was able to repair and decorate the abbey. He was a grave pious, and prudent man, beloved by all; he was faulty, however, in one respect, viz., in opposing Rinuccini, the apostolic nuncio, carried away by his zealous adherence to the aforesaid marquess and being also induced to follow some prelates of his own name. These were Dr. John Burke, archbishop of Tuam; Dr. Hugh Burke, bishop of Kilmacduagh; Dr. Andrew Lynch, bishop of Kilfinora, and many others, even regulars, such as Father Valentine Browne and Father Peter Walsh the Franciscan. This was very unwise conduct. Kind

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non erat secundum scientiam. Parcat mihi quivis, nihil dico ex livore, sed sto pro veritate chronologica; iste enim Pater Dominicus de Burgo avunculus fuit patris mei, et isti domini episcopi de Burgo, avunculi pariter matris meæ, quos veneror et diligo in veritate, sed plus diligo ipsam veritatem. Memoratum R. Patrem Dominicum pœnituit postea resistentiæ factæ ab eo, apostolico prænominato legato; imo et hos dictos episcopos pariter. Infirmatus est anno 1649, ex qua infirmitate mortuus est eodem anno pie et resignanter, munitus sacramentis ecclesiæ. Ex omnibus Dominicanis Hiberniæ solus hic pater restitit nuntio. Ipse nuntius testatur, quod veluti congenitum est Dominicanis defendere Sanctam Sedem.

R. adm. P. Fr. Joannes O'Fahey, ex eodem conventu, studuit operose nimis et cum fructu uberrimo in Italia. Profectus inde in patriam, institutus est philosophiæ lector in suo nativo conventu, deinde magister studentium ac theologiæ lector; quæ officia adimplevit cum magno applausu, et tamen singulis diebus festivis prædicavit docte et facunde. Erat vir magnæ mortificationis et pietatis exemplar intus et extra; semper ibat pedibus quocumque eundum esset; nunquam a professione portavit linea, ordinarie vestito laceris habitibus; et valide se opposuit his qui non acquiescebant legato Sanctæ Sedis. Catholici illum venerebantur oppido. Regno subacto et religione consequenter prostrata, ipse compulsus est discedere e patria; indeque perrexit iterum in Italiam et vixit Viterbii ubi pie obiit.

R. adm. et eximius P. Fr. Gulielmus de Burgo, dictus senior, sacræ theologiæ magister, studuit excellenter in Hispania et docuit in nostro conventu Bisuntino in

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reader, spare me; I say nothing out of malice, but simply state historic facts. This very Father Dominic Burke was an uncle of my father and the two bishops Burke were uncles of my mother, all of whom I venerate and truly love, but I love truth itself more. Father Dominic repented afterwards of the opposition given by him to the apostolic legate; as likewise did the bishops. In 1649 he was attacked by a disease from which he died the same year a pious and resigned death, fortified by the last sacraments of the church. Of all the Dominicans of Ireland, this father alone opposed the nuncio. The latter testified that it seemed to be inborn in the Dominicans to defend the Holy See.

Father John O'Fahey, of the same community, studied very hard and with very great success in Italy. After returning home, he was made lector of philosophy in his own native convent, and afterwards master of students and lector of theology: offices which he filled with great applause, and yet preached with learning and eloquence on all festival days. He was a model of great mortification and piety at home and abroad; he always went on foot wherever he had occasion to go; from his profession he never wore linen, being ordinarily clothed in torn garments; and he strongly opposed those who did not submit to the legate of the Holy See. The Catholics had a great veneration for him. On the subjugation of the kingdom and the consequent prostration of religion, he was compelled to leave his country; and he went a second time to Italy and lived at Viterbo where he died a pious death.

The good Father William Burke, called the elder, master of sacred theology, made a brilliant course of studies in Spain and taught in our convent of Besançon in Bur-

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Burgundia. Erat homo disertus in sua nativa lingua et pariter in Anglica, Hispanica et Latina. Fuit provincialis Hiberniæ ab anno 1648 inclusive usque ad annum 1654, et legatione functus est a Catholicis Hiberniæ ad serenissimum D. Ducem Lotharingiæ, anno 1650. In provincialatu exulavit e patria Lovanium, ubi degens finivit suum officium. Redux in suo conventu, rege restaurato, factus est prior, et idem officium postea gessit in conventu Rathbrannensi, in comitatu Mayoensi, ubi natus fuerat ex familia clarissima Burgorum de *Turlagh*. Longam nactus ætatem, plenus dierum et munitus sacramentis ecclesiæ, pie et pœnitenter obiit in dicta domo Rathbrannensi, circa annum 1685.

R. adm. P. Fr. Gulielmus de Burgo, alias Filius Redmundi, ex domo Burgorum de *Iserkealla*, clarus familia, studuit in Hispania, et redux vixit cum summo exemplo in suo conventu quoadusque extorris factus fuerit sub annum 1650. Regno devicto per usurpatorem Cromwellum venit in Galliam, et moratus est usque ad mortem in conventu Venetensi, religiosissimæ et doctæ Congregationis Britannicæ.

R. P. Fr. Edmundus de Burgo, de *Gortnameaccan*, nobiliter etiam natus, studuit Burgis in Hispania, et rediens in patriam captus est a Mauris Algeriensibus cum aliis duobus patribus. Detenti sunt in servitute durissima per triennium, donec lytrum pro illis miserit Rex Catholicus, Philippus IV. Iste pater migravit pie e vita in Bætica.

R. Pater Bernardus O'Heyne, studiis peractis fere in Bætica, et lecto suo primo sacro eadem die infirmatus, octavo suæ infirmitatis die munitus sacramentis, obiit cum opinione virtutis: ut in nostro conventu retulerunt

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gundy. He was an elegant speaker in his native tongue, as well as in English, Spanish and Latin. He was provincial of Ireland from 1648 inclusive to 1654, and in 1650 was a delegate of the Catholics of Ireland to his most serene highness, the Duke of Lorraine. During his provincialship, he went from home as an exile to Louvain and finished his term of office while living there. Returning to his convent on the restoration of the king, he was made prior; afterwards also at Rathbran in the county Mayo, where he had been born of the illustrious family of the Bourkes of Turlagh. Having attained to a great age, full of years and fortified by the sacraments of he church, he died a pious and penitent death in Rathbran convent, about 1685.

Father William Burke, otherwise Fitz Redmond, a scion of the distinguished house of the Burkes of Iserkealla, studied in Spain, and after his return lived a most exemplary life in his convent until he was exiled in the course of the year 1650. On the subjugation of the kingdom by the usurper Cromwell, he came to France and remained there until his death in the convent of Vannes, belonging to the religious and learned Congregation of Britanny.

Father Edmond Burke of Gortnameaccan, also of noble birth, studied at Burgos in Spain, and on his way home was captured by Algerian Moors with two other fathers. They were kept in most severe slavery for three years, when the Catholic King, Philip IV., sent a ransom for them. This father died a pious death in Andalusia.

Father Bryan O'Heyne, after almost finishing his studies in Andalusia, fell sick on the day he said his first mass and died on the eighth day of his sickness, fortified by the last sacraments, with the reputation of

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Pater Tully et Pater Cornelius O'Mahony.

R. P. Fr. Joannes O'Dea, studiis egregie completis et habitans in conventu sine studiis, qui dicitur hispanice *Pensocha*, religiose et pie diem clausit extremum.

R. P. Fr. Dominicus de Burgo, filius quidem totus amabilis et religiosus, studia incepit et fere perfecit Abulæ, et missus ad conventum Beatissimæ Virginis de *Atocha*, post cantatum primum suum Sacrum in conventu *de la Passion*, Matriti, animam Creatori reddidit, valde pie recreatus Eucharistia adorabili, et unctione extrema die decima octava Augusti, anno 1675. Sobrinus erat illustrissimi præsulis, Fr. Dominici de Burgo, de quo cito redibit sermo.

Fr. Gulielmus de Burgo, ex eodem conventu recenter professus, missus est in Hispaniam; et receptus in nobilissimo conventu Burgensi, aggressus est ibidem suum studium. Erat amabilis omnino, et ex clara parentela Burgorum de *Iserclerain*, sed multo amabilior moribus, nam ita se mortificaverat cilicio, ac catena ferrea circumducta tenero corpusculo (ut inde scriptum est mihi ipsi), quod anno 1679, in brevi tempore, confortatus sacramentis ecclesiæ, vitam finierit cum magna opinione virtutis. Quod expresse testificantur Acta capituli provincialis almæ provinciæ Castellæ, quæ quidem simile testimonium non exhibent communiter, nisi cum altis et inexpugnabilibus fundamentis.

R. P. Fr. Eugenius O'Heyne, pius et probus religiosus, sub fine studii sui vitam cum morte commutavit Placentiæ in Hispania, circa annum 1685.

Fr. Edmundus Vale obiit pie in conventu Sanctæ Crucis, Segoviæ.

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virtue: as Father Tully and Father Connor O'Mahony have related in our convent.

Father John O'Dea, after finishing his studies with success, died a religious and pious death while staying in a convent where no studies are carried on, called in Spanish a *pensocha*.

Father Dominic Burke, a most amiable and religious youth, began his studies and almost finished them at Avila, and having been sent to the convent of the Blessed Virgin of Atocha, gave his soul to his Creator after singing his first mass in the convent of the Passion at Madrid, piously refreshed with the adorable Eucharist and extreme unction, 18th August, 1675. He was a cousin of the most illustrious prelate, Dominic Burke, to whom we shall soon refer again.

Brother William Burke, just after being professed for the same convent, was sent to Spain; and being received into the noble convent of Burgos, began his studies there. He was much beloved, being of the distinguished family of the Burkes of Iserclerain, but was much more loveable by his life, for he had mortified himself so much by a hair-shirt and an iron chain bound around his tender body (as was written to me from that place) that in the year 1679, after a short illness, comforted by the sacraments of the church, he finished his life with a great reputation of virtue. The Acts of the provincial chapter of the province of Castile testify to all this, and they do not commonly give similar testimony without a strong and unshaken foundation.

Father Owen O'Heyne, a pious and upright religious, died towards the end of his studies at Plasencia in Spain, about 1685.

Brother Edmond Vale died a pious death in the convent of Holy Cross, Segovia.

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Fr. Petrus O'Daly obiit in *Zerez de la Frentera;* erat valde humilis et pius.

R. P. Fr. Thaddæus Fitzpatrick, insignis ingenii adolescens et vere pius, antequam studia explevisset, vitam finivit ibidem refectus sacramentis.

Fr. John Lynch, regressurus in patriam ob infirmitatem contractam in Hispania, obiit Baionæ: multo candore imbutus erat.

R. adm. P. Fr. Humbertus Delphin studuit in Hispania cum singulari laude. Erat vir probus et pius ac vivacissimi ingenii, et in prædicando clarissimus. Tam versatus erat in Sacra Scriptura, ut videbatur eam integre memoriter possidere. Fuit prædicator-generalis, prior Urlarensis et postea Athenriensis; et regens conventum ultimum cum magna pietate ac prudentia, pie obiit anno 1653.

R. P. Fr. Thomas Tully, theologiæ præsentatus, studiis peractis luculenter Victoriæ in Hispania, remeans in patriam cum aliis duobus, videlicet, cum Patre Edmundo de Burgo, jam superius memorato, et Patre Cornelio Mac Mahon, de quo statim, captus a Mauris sub servitute atroci triennium transegit cum perfecta resignatione. Rege nostro restituto patriam petivit et appulsus feliciter ad suum conventum, ex mandato provincialis, R. adm. P. Fr. O'Hart, scholam exorsus est ipse et dictus Pater Mac Mahon in loco valde solitario, quam exercuerunt decem annos cum eximio laude et fructu. Anno 1665, quo ego indutus sum, erant in illa schola trecenti circiter studentes, parvi et magni. Fractus laboribus assiduis in docendo, prædicando, confitendo et catechizando infatigabiliter, vir suavissimus et vere religiosus sacramentis pie receptis, mortuus est cum omnium Catholicorum summo dolore anno 1672.

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Brother Pierce O'Daly died at Zerez de la Frentera: he was very humble and pious.

Father Tiege Fitzpatrick, a youth of great intelligence and very pious, died in the same place before he had finished his studies, refreshed with the last sacraments.

Brother John Lynch, about to return home owing to a disease contracted in Spain, died at Bayonne: he was very upright.

Father Hubert Delphin studied in Spain with singular success. He was an upright and pious man and of a most lively intelligence,and was very distinguished as a preacher. He was so well versed in Sacred Scripture that he seemed to know it entirely by heart. He was preacher-general, prior of Urlar and afterwards of Athenry, and while ruling the latter convent with great piety and prudence, died a pious death in 1653.

Father Thomas Tully, bachelor of sacred theology, while returning home with two others after finishing his studies with distinction at Vittoria in Spain, viz., Father Edmond Burke, already mentioned, and Father Conor MacMahon, to whom we shall refer immediately, was captured by the Moors, and spent three years in cruel slavery with perfect resignation. On the restoration of our king, he came home and arriving safely at his own convent, opened a school with Father MacMahon, by command of the provincial, Father O'Hart, in a very solitary locality, which they carried on for ten years with great renown and success. In 1665, when I received the habit, there were about three hundred scholars of all ages in that school. Worn out by his constant labours in teaching, preaching, hearing confessions and catechizing, this most charming and truly religious man, after piously receiving the last sacraments, died to the great grief of all the Catholics in 1672.

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Pater Mac Mahon, collega illius, translatus est ad conventum Kilkenniensem ad ibi docendum, et ibidem obiit sub principio anni 1654. Hic pater fuit triennio novitiorum magister in observantissimo conventu Segoviano, et Pater M. Fr. Joannes Martinez de Prado ita admirabatur ejus ingenium et memoriam, ut auditus fuerit dicere quod existimabat hunc patrem tenuisse memoriter *Secundam Secundæ* Divi Thomæ, unde magnus vir crebro consulebat eum circa moralia. Erat verus Israelita, in quo dolus non erat, et summopere addictus orationi contemplativæ, in qua consuefecit nos duodecim novitios, sub ejus cura positos, tamdiu tenere ut sæpius multi cadebant in terram præ debilitate, et omnium genua ulcerata fuerunt.

R. A. P. Fr. Geraldus Davock, sacræ theologiæ magister, redux in patriam post studia in Hispania, factus est lector philosophiæ, et deinde magister studii. Hæc officia gessit gratiose, et pariter prædicabat facunde. Religiosis dispersis, ille captus ab hæreticis, relegatus est cum multis aliis religiosis et sacerdotibus sæcularibus in insulam maris vocatam Boffin, ubi cum summa patientia septennium in inedia complevit. Rege restituto autem omnes liberati sunt, præter magnum et venerabilem virum, Patrem Bernardum Cooney, qui ibi feliciter mortuus est pro gloria Dei. Circa lumbos hujus heroici viri inventum est post mortem cingulum ex corio, refertum aculeatis et pungentibus clavis ferreis. Hic fuit tunc adhuc provincialis meritissimus Ordinis magni patriarchæ Sancti Francisci. Noster autem Pater Magister Davock vixit perreligiose et pie longo tempore post liberationem ab hac insula, et operose excolebat vineam Domini verbo et exemplo. Venit ex Hibernia Lovanium ad visitandum hoc nostrum

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Father MacMahon, his companion, was sent to Kilkenny convent to teach, and died there in the beginning of 1654. This father was for three years master of novices in the observant convent of Segovia, and Father John Martinez de Prado had such an admiration for his ability and memory, that he was heard to say he believed that this father had by heart the second section of the second part of St. Thomas's *Summa*, so that the great man frequently consulted him on moral questions. He was a true Israelite in whom there was no guile, and was given above everything to mental prayer, at which he accustomed us twelve novices placed under his care to remain so long, that often several fell to the ground from weakness and the knees of all were ulcerated.

Father Gerald Davock, master of sacred theology, on his return home after his studies in Spain, was made lector of philosophy, and then master of studies. He filled these posts satisfactorily and also preached with eloquence. On the dispersion of the religious, being captured by the Protestants, he was relegated with many other regular and secular priests to an island in the sea called Boffin, where with great patience he bore seven years of want. However, on the restoration of the king they were all liberated, except Father Bryan Cooney, who died a happy death there for the glory of God. Around the waist of this heroic man, there was found after death a leathern cincture, studded with sharp and piercing iron nails. He was still at that time the worthy provincial of the Order of the great patriarch, St. Francis. Our Father Davock lived a very pious and religious life for a long time after his liberation from this island and laboriously cultivated the vineyard of the Lord by word and example. He came from Ireland to

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collegium Sanctæ Crucis, anno 1664, ubi multa ordinavit sapienter. Senio fractus, et fatigatus persecutionis pondere tunc noviter ortæ, pie obdormivit in Domino munitus sacramentis, anno 1675.

R. P. Fr. Joannes Davock, vir conspicuus et acceptissimus non solum Catholicis, sed etiam hæreticis Anglis, ob suavem ejus conversandi modum, obiit gravi senectute oppressus et sacramentis pie sumptis Athenriæ, inter astantium fratrum preces, anno 1686. Fuit semel prior sui conventus, et diu vixit in Anglia cum illustrissimo Domino Marchione de Clanricarde, confessarius et commensalis illius.

R. adm. P. Fr. Thomas de Burgo, senior, studia peregit in conventu Sancti Pauli, Pallantiæ in Hispania, post quæ magno temporis intervallo commoratus est Rivadaviæ in regno Galiciæ, usque videlicet ad regis restaurati regressum in Angliam. Post annum ab appulsu in patriam, electus fuit prior sui conventus anno 1665. Vestivit nostro habitu perplures juvenes egregios; secunda et tertia vice fuit prior sui conventus et semel Roscomanensis, et quamvis non prædicaverit ob linguæ impedimentum, bene intelligebat multa et erat insignis moralista ac fuit vir bonæ vitæ et valde exemplaris. Erat tam senex quod hæretici eum non poterant amovere e patria. Ejecerunt eum tamen extra conventum, et confortatus sacramentis migravit ex hac misera vita nonagenarius, anno 1692.

R. P. Fr. Joannes de Burgo, professus anno 1666 Zamoræ, ibi finivit studia, et repatrians, factus est terminarius et erat quidem proficuus pro beneficio conventus et pro catechismo et prædicatione ad populum. Cre-

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Louvain, to make a visitation of this college of ours of Holy Cross, in 1664, and made many wise ordinations. Broken down by old age and wearied by the severity of the persecution then newly risen again, he slept piously in the Lord, in 1675, fortified by the last sacraments.

Father John Davock, a distinguished man, most acceptable not only to the Catholics, but also to the English Protestants, owing to his charming manners, died at Athenry, under the weight of years in 1686, after receiving the last sacraments, amid the prayers of his brethren standing around. He was once prior of his convent, and lived for a long time in England with the marquess of Clanricarde, as his confessor and intimate companion.

Father Thomas Burke, the elder, pursued his studies in the convent of St. Paul, at Palencia in Spain, and much later on lived at Rivadavia in Galicia, until in fact the return of the restored king to England. A year after his return home in 1665, he was elected prior of his convent. He received many excellent young men to the habit; a second and a third time he was prior of his convent and once of Roscommon, and although he did not preach owing to a stutter, he understood many matters very well, was a distinguished moral theologian and a man of a good and very exemplary life. He was so old and feeble that the Protestants could not banish him from his country. However they turned him out of his convent and soon after, comforted by the last sacraments, he departed from this miserable life, at the age of ninety, in 1692.

Father John Burke, professed at Zamora, in 1666, finished his studies there, and on his return was made questor and was indeed serviceable to his convent as he was also in teaching catechism and preaching to the

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atus est prædicator-generalis, et prior conventus Yoghalensis. Exul factus cum reliquis, ille venit Nannetas in Britannia Armorica, ubi post biennium mortuus est, pie munitus sacramentis.

Alter P. Fr. Joannes de Burgo, obiit pariter exul in conventu de *Petrahita*. Fuit operosus coadjutor sui avunculi, pastoris in parochia Athenriensi, per multos annos, nec tamen destitit mendicare pro suo conventu.

R. P. Fr. Marcus Browne obiit etiam in exilio, apud conventum Kemperiensem in Armorica, anno 1704. Fuit vir probus et religiosus.

R. adm. P. Fr. Thaddæum *Ua Dalaidh*, anglice Daly, prædicatorem-generalem, oblivisci non decet, qui decimo quarto suæ ætatis anno indutus est Athenriæ, et professione emissa, profectus est in Hispaniam, ibidemque operam dedit studiis cum laude. Apprime sciebat cantum Gregorianum; vox fortis erat et suavissima; annunciabat Verbum Dei virtute et facundia et ut valde exemplaris et mitissimi genii diligebatur ab omnibus. A confessionibus fuit et commensalis non paucis annis illustrissimo D. Gulielmo de Burgo, comiti Clanricardiæ. Fuit semel prior in conventu Sancti Petri Martyris, Portumnæ, et bis in suo nativo conventu, pro quo erat prædicator-generalis, et recepit varios juvenes honestissimos ad Ordinem in utroque conventu. Tandem factus provincialis et quidem dignus, instante capitulo intermedio Athenriæ tenendo, tridui infirmitate oppressus est et ecclesiæ sacramentis devotissime et pœnitenter sumptis, transiit ex hac ad meliorem vitam, anno 1682.

F. P. Fr. Ignatius Lynch studuit Salmanticæ; inde redivit in patriam, ac post aliquod tempus factus sui conventus prior, se ostendit zelosum et bonum œcono-

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people. He was made preacher-general and prior o Youghal convent. Exiled with the others, he came to Nantes in Britanny, where he died after two years, fortified by the last sacraments.

Another Father John Burke likewise died an exile in the convent of Petrahita. He was a hard-working curate to his uncle, the parish priest of Athenry, for many years, and yet did not cease to beg for his convent.

Father Mark Brown also died in exile at the convent of Quimper in Brittany, in 1704. He was an upright and religious man.

Father Tiege Ua Dálaiġ, in English Daly, preacher-general, should not be forgotten, who in his fourteenth year received the habit at Athenry and having made his profession, went to Spain and devoted himself commendably to his studies there. He was an adept in the Gregorian chant; his voice was strong and very sweet; he preached the Word of God with energy and eloquence, and he was dear to all, being very exemplary and of mild disposition. For several years he lived in the house of Sir William Burke, earl of Clanricarde, as his confessor. He was once prior in the convent of St. Peter Martyr, at Portumna, and twice in his own native convent for which he was preacher-general, and he received several most respectable young men into the Order in both houses. Being at length made provincial, just before the intermediate chapter was held at Athenry, he was brought to death's door by a three days' sickness, and after receiving the sacraments of the Church with devotion and contrition, passed from this to a better life, in 1682.

Father Ignatius Lynch studied in Salamanca and thence returned home, and on being made prior of his convent after a little time, showed himself to be a zealous

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mum in procurandis et dispensandis bonis communitatis. Bis fuit prior ibidem et semel Galviæ; rexit prudenter et pacifice cum humilitate, sequens consilium sapientiorum, quæ est magna virtus et pars scientiæ sanctorum. Munitus sacramentis cum magna pietatis ostensione, animam posuit inter Creatoris manus, anno salutis 1695.

R. A. P. Fr. Humbertus Delphin, junior, sobrinus prænominati viri gravis ejusdem nominis, studiis humanioribus et philosophicis persolutis in patria et factus sacerdos sæcularis, parochiam administravit prudenter et vigilanter duodecim annos. Ut autem pericula crebra sæcularis vitæ evitaret, optimam partem elegit, nempe, habitum et professionem Dominicani instituti Athenriæ; inde missus in Hispaniam, cursum triennialem theologiæ perfecit Salmanticæ. Postea institutus procurator-generalis, Matriti, pro provincia Hiberniæ, officium istud velut vere pater sedulo et ad amussim complevit pro uno anno, sed infirmitate præpeditus illud ulterius exequi nequivit. Licentia obtenta superiorum remeavit in Hiberniam, ubi incepit insudare prædicationi et cito factus est prædicator-generalis. Deinde exul factus cum reliquis cunctorum Ordinum religiosis, appulit Nannetas, quatuor puris novitiis comitantibus. Ut inveniret novitiatus commoditatem pro his juvenibus, tribus mensibus adhuc deficientibus anno probationis, plures sustinuit labores, peditando Parisios donec eos collocaverit in novitiatu generali ad suburbium Sancti Germani. His docendis in via virtutis incubuit usque ad emissam professionem et tunc venit Lovanium ad collegium Sanctæ Crucis omnibus gratus. Illustrissimi domini comitis de *Berlò*, Namuricensis episcopi, singulari fruebatur favore, ita ut complures hæterodoxos, facultate ad id obtenta a dicto præsule, in sinum Sanctæ

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and good syndic, by the way he procured and administered the goods of the community. He was twice prior there and once at Galway; he ruled prudently and peacefully in all humility, following the counsel of the wise, which is a great virtue and part of the science of the saints. Fortified by the last sacraments and showing marks of great piety, he placed his soul in the hands of his Creator, in 1695.

Father Hubert Delphin the younger, a cousin of the important man of the same name already mentioned, after finishing his classical and philosophical studies at home and on being ordained as a secular priest, administered a parish with prudence and vigilance for twelve years. That he might escape, however, the constant dangers of a life in the world, he chose the better part, viz., the habit and profession of the Dominican Order at Athenry; sent thence to Spain, he went through the three years' course of theology at Salamanca. On being afterwards made procurator general at Madrid for the Irish province, he looked after this business with true fatherly care for one year, but owing to sickness he was not able to attend to it any further. On getting leave from his superiors, he came back to Ireland, where he began to devote himself to preaching, and was soon made preacher-general. Then being exiled with the rest of the religious of all the orders, he came to Nantes accompanied by four simple novices. Whilst searching for a place of novitiate for these young men, who were still three months off the full year of probation, he suffered many hardships, tramping up and down Paris on foot until he had placed them in the general novitiate in the suburb of Saint Germain. He stayed with them instructing them in the way of virtue until their profession, and then came to Louvain to the college of Holy

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Matris Ecclesiæ feliciter duxerit. Demum die vigesima Novembris, post confessionem sacramentalem et missæ sacrificium devote oblatum, catarro violento oppressus, et eadem die extrema unctione confortatus, animam tradidit in manus Redemptoris, anno 1700, et suæ ætatis sexagesimo sexto. Fuit vir plane bonus et zelosus pro gloria Dei, Ecclesiæ Catholicæ honore, et sui Ordinis decore.

Mortui in Catholicæ Fidei Testimonium, ex eodem Conventu, ab anno 1651.

Imprimis R. P. Fr. Vincentius Geraldus Dillon, Eboraci in Anglia conjectus in carcerem, post multa patientiæ ac constantiæ exempla exhibita, ærumna, squalore et fœtore ergastuli consumptus, bravium accepit.

R. P. Fr. Stephanus Petit, ex eodem conventu, Catholici militis confessionem excipiens, a milite hæretico a longe perforatus et inde illico mortuus, creditur pie Stephanizatus.

Fr. Jacobus O'Moran, conversus; Fr. Dominicus, sive Donatus, Niger; Fr. Richardus Hovedon; victimæ felices pro Christo, hæreticorum sacrilegis manibus occisi sunt.

R. P. Fr. Joannes O'Quillan, vivum observantiæ et religionis exemplar, orationi ac jejunio, etsi infirma quidem valetudine, deditissimus, vili perpetuo veste contentus, tantopere ingenio valuit ut omnes fere scientias absque præceptore didicerit. Hæreticos in

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Cross, welcomed by all. He was treated with singular favour by Count Berlò, bishop of Namur, so that on obtaining faculties for the purpose from that prelate, he was fortunate in receiving many heretics into the bosom of our holy Mother the Church. At length on the twentieth of November, after making his confession and devoutly offering up the holy sacrifice of the mass, worn out with a violent cough and comforted by extreme unction on the same day, he delivered his soul into the hands of our Redeemer, in the year 1700 and the sixty-sixth of his age. He was an extremely good man and was zealous for the glory of God, the honour of the Church and the dignity of his Order.

Members of the same community, slain in testimony of the Catholic Faith, from the year 1651 :—

First of all, Father Vincent Gerald Dillon,[61] thrown into prison at York in England, wasted away by the hardships, and the filth and stench of the prison, received the crown of victory, after showing a great example of patience and constancy.

Father Stephen Petit,[62] of the same community, whilst hearing the confession of a Catholic soldier, was killed by a distant shot from a Protestant soldier, and is piously believed to be a martyr.

Brother James O'Moran, a laybrother; Brother Dominic, or Donagh, Black; Brother Richard Hovedon; happy victims for Christ, were slain at the sacrilegious hands of the Protestants.

Father John O'Quillan,[63] a living model of religious observance, most devoted to prayer and fasting although in infirm health, always contented with poor garments, was so talented that he learnt almost all the sciences without a master. In several conferences he refuted the

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variis congressibus doctissime convincebat; Catholicos animabat; pro auctoritate Sanctæ Sedis Apostolicæ omne discrimen subiit. Ab acatholicis tandem captus et pluribus confossus vulneribus, vitam pro Christo alacriter dedit, virginitatis et constantiæ candidatus. Caput a trunco abscissum hastaque infixum, pro trophæo expositum est. Hæc extraxi ex capitulo generali, Romæ celebrato anno 1656.

Finis coronat opus: unde tanquam speciosam spicam, ex eodem culmo religioso consurgentem, illustrissimum et reverendissimum D. Fr. Dominicum de Burgo, episcopum Elfinensem, hic exponimus. Natus est in Hibernia circa anno 1629, ex parentibus fidei orthodoxæ constanti professione necnon antiqua nobilitate conspicuis. Anno vero circiter 1648, toto regno tumultuosis bellis et hostilitatis sævitia concusso, spiritualis perfectionis amore ductus, evangelicæ militiæ se consecrans in sacro Fratrum Prædicatorum Ordine professus est. Posthac se contulit in Hispaniam, sed in mari comprehensus ab Anglis et Kinsaliam ductus, intrusus est in carcerem. Ex hoc se liberavit, Jesu Christo singulariter opitulante, saltando a summitate muri carceris in lutum relictum a mari effluente. Biduo latuit in sylva ibi vicina, luto conspersus usque ad collum, quia non audebat indagare flumen ad se abluendum, et his duobus diebus nihil manducavit aut bibit. Tandem ægre venit ad ædes cujusdam nobilis Catholici ex familia de Roche, a quo benignissime receptus est, et hospitatus quoadusque vires recuperaverit. Tunc bene vestitum a capite ad calcem (ab hæreticis enim captoribus spoliatus fuerat vestibus et viatico) hospes eum dimisit in pace cum sufficienti etiam viatico pecuniario, et in fortitudine hujus adjumenti salvus perrexit ad domicilium suæ matris.

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Protestants with great learning; he animated the Catholics; for the authority of the Holy Apostolic See he suffered every risk. Captured at length by the Protestants and pierced with many wounds, he cheerfully gave his life for Christ, claiming the crown of virginity and fortitude. His head, cut off from the body and fixed on a spike, was exposed as a trophy. I have extracted all this from the general chapter, held in Rome in 1656.

The end crowns the work: so like a beautiful ear from the same religious stalk, we place before our readers the illustrious Dr. Dominic Burke, bishop of Elphin. He was born in Ireland about 1629, of parents distinguished for their constant profession of the orthodox faith and belonging to good old families. About 1648, when the whole kingdom was shaken with furious and raging war, drawn by a desire of spiritual perfection, he became a soldier of the gospel and was professed in the holy Order of Friars Preachers. After this he set out for Spain, but being captured by the English at sea, was brought to Kinsale and thrown into prison. He escaped, with the special aid of Jesus Christ, by jumping from the top of the prison wall into the mud left by the outgoing tide. For two days he lay hid in a neighbouring wood, covered with mud up to his neck because he did not dare to seek the river to wash himself, and during these two days he neither ate nor drank. At length he timidly approached the house of a certain Catholic gentleman of the Roche family, who received him most kindly and gave him hospitality until he had recovered his strength. Then his host sent him on his way well-clothed from head to foot and with money enough for his journey (for he had been robbed by his Protestant captors of his own clothes and money), and with this assistance he arrived safe at his mother's house.

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Mater nimis stupefacta valde voluit quod non se exponeret denuo maris periculo; ille autem prævaluit, et nactus a matre novum viaticum, conscendit navem Galviæ, et tuto appulit in Hispaniam; ubi receptus Segoviæ in religiosissimo conventu nostro Sanctæ Crucis, sexennium ibi consumpsit in studiis. Quibus completis, persecutione adhuc inardescente in Hibernia, profectus est in Italiam, ibique mansit sedecim circiter annos. Ob vitæ probitatem, morum candorem ac promovendæ religionis zelum ferventem, summopere æstimatus est ab omnibus, et principaliter ab eximio ac sapientissimo patre magistro Gentili, bis provinciali magnæ et observantissimæ provinciæ Lombardiæ, ac postea archiepiscopo dignissimo Januensis Ecclesiæ. Unde factus novitiorum magister Venetiis, postea Mediolani in conventu magnifico et ducali Sanctæ Mariæ Gratiarum, et denique in generali novitiatu de Bosco, decennio integro hoc officium cum pietate et laude adimplevit. In comitiis generalibus nostri Ordinis, Romae celebratis anno 1670, definitor fuit ad decorem suæ provinciæ atque ad utilitatem singularem collegii Sanctæ Crucis Lovaniensis. A Clemente X., Pontifice Maximo, nullatenus solicitans sed vocatus tanquam Aaron, ex improviso promotus est ad episcopatum Elfinensem anno 1671, et consecratus est Gandavi. Inde illico in patriam redux, boni ac vigilis pastoris ministerium implevit verbo, exemplo, et sacramentorum administratione.

Vix enarrari potest quantas qualesque tribulationes perpessus fuerit in horrenda persecutione, suscitata anno 1680 contra omnes promiscue Catholicos in Anglia et Hibernia. Constitutæ sunt ducentæ libræ sterlingæ a domino prorege et Privato Concilio regni, ut premium pro quocunque eum apprehenderet; quamobrem

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Astounded at his adventures, she begged him earnestly not to expose himself again to the dangers of the sea; he prevailed on her, however, to let him go, and getting money from her for his journey, took ship at Galway and arrived safely in Spain; where being received into our religious convent of Holy Cross at Segovia, he spent six years at his studies. On the completion of his course, as the persecution was still raging in Ireland, he went to Italy and remained there for about sixteen years. Owing to his upright and spotless life and his fervent zeal in promoting religion, he was greatly esteemed by all, and especially by the excellent and wise Father Gentili, twice provincial of the great and observant province of Lombardy and afterwards archbishop of Genoa. So being appointed master of novices at Venice, again at Milan, in the magnificent ducal convent of Our Lady of Graces, and lastly in the general novitiate of Bosco, he filled these positions laudably and piously for ten continuous years. In the general chapter of our Order, held at Rome in 1670, he was definitor, and was an honour to his province and of great service to the college of Holy Cross, Louvain. Without solicitation on his part but called like Aaron, he was suddenly promoted by Pope Clement X., in 1671, to the see of Elphin, and was consecrated at Ghent. Returning home immediately, he exercised the ministry of a good and vigilant pastor by word, example, and the administration of the sacraments.

It can hardly be related how severely he suffered in the horrid persecution, raised in 1680 against all Catholics in England and Ireland without distinction. Two hundred pounds sterling were offered by the lord-lieutenant and the Privy Council of the kingdom, as a premium for whoever would capture him; so that

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noctu ordinarie itinerabat per istam persecutionem. Quatuor menses delituit in domo solitaria, ita ut ne semel quidem gressum posuerit extra domus limen; sed accedente Die Cœnæ, in quo oportuerit consecrare oleum, e vestigio inde abiit ad quadraginta millia passuum, jugiter noctu incedens. Ego eram ejus unicus socius toto illo anno, usquedum captus fuerit illustrissimus et reverendissimus archipræsul Armacanus, Dominus Oliverius Plunkett, qui crebro monebat Dominum Elfinensem ex carcere Dubliniensi, de frequentibus consiliis Concilii Supremi ac Privati, ad illum capiendum. Quibus monitionibus multum adjutus est Dominus Elfinensis, ad eorum insidias et sanguinolentas manus evitandas, in quas si incidisset, proculdubio eadem sorte fruiturus erat quam nactus est dictus reverendissimus Hiberniæ primas anno subsequenti; prout memoro loquens de obitu Rev. Patris Thomæ O'Hart ex conventu Sligiensi. Hic episcopus etsi pauper et sine ullis redditibus (nam pseudo-episcopi hæretici omnium ecclesiarum in illis miseris regnis bona possident), osor ingens fuit munerum ab ullo, et præcipue ab ecclesiasticis dandorum; et ut viveret decenter ac non onerosus suo clero, nihil omnino habenti præterquam voluntarias fidelium oblationes, terram amplam et bonam accepit sub emphyteusi, ab illustrissimo Domino Gulielmo de Burgo, comite Clanricardiæ et suo consanguineo intimo. Quam terram melioravit maxime ædificiis, sepimentis, et arborum plantatione speciosa; ex cujus beneficio vivebat servans jura gratæ ac liberalis hospitalitatis, secundum primitivum Ecclesiæ morem, dum lucesceret aliqua cessatio a procellosis persecutionibus.

In bello rebellium hæreticorum contra regem nostrum Jacobum vere Catholicum, coactus fuit iste venerandus antistes domicilium capere Galviæ, extra suam ipsius

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he ordinarily journed by night during this persecution. For four months he lay so closely hid in a solitary house that he did not even once take a step outside the door; but on the approach of Maunday Thursday, on which he had to consecrate the holy oils, he forthwith started on a journey of forty miles, travelling always by night. I was his sole companion all that year, until the arrest of Dr. Oliver Plunkett, the archbishop of Armagh, who from the prison in Dublin used often to send warnings to the bishop of Elphin regarding the means proposed from time to time in the Cabinet and the Privy Council for his capture. The bishop was thus greatly aided in eluding their ambuscades and bloody hands, into which if he had fallen, he would have met the same fate as befell the primate the following year; as I mention when speaking of the death of Father Thomas O'Hart of the Sligo convent. Our bishop, though poor and without any revenue (for the Protestant pseudo-bishops possess all the ecclesiastical revenues in those unfortunate kingdoms), had an immense dislike to receive gifts from anyone, and especially ecclesiastics; and that he might live respectably and yet not be a burthen to his clergy who had nothing whatever to live on except the free alms of the faithful, he rented a good large farm from his near relative, William Burke, earl of Clanricarde. He greatly improved this farm with buildings, fences and the judicious plantation of trees; and by means of it was able to live observing the laws of kind and liberal hospitality, according to the primitive custom of the Church, as long as there was any cessation from the storm of persecution.

During the war of the Protestant rebels against our truly Catholic King James, this venerable bishop was obliged to transfer his domicile outside his own diocese

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diocesim, ubi cives Galvienses eum colebant cum omni affectu et honore et ministrabant ei plurimum de facultatibus suis, ita ut ibi servaverit mensam apertam, nullo alio prælato regni similiter faciente. Strenuus semper defensor fuit Ordinum Mendicantium, quos vocabat dextrum Ecclesiæ oculum; et hoc apparuit lucidissime in Parlamento Dublinii, acto sub serenissimo rege Jacobo, ubi obturavit ora adversantium religiosos. Fuit devotissimus erga Sanctam Virginem Deiparam; unde præter Officium Canonicum recitabat quotidie ferventer integrum rosarium, et sæpissime bis in die. Rex Jacobus eum dilexit valde, et Regina pariter. Ipse exul factus, noluit manere in abbatia illi oblata a Christianissimo Rege Ludovico Magno, sed declinans Lovanium, magis contentus mendicantium paupertate, elegit transigere vitam inter fratres suos in collegio Sanctæ Crucis. Nostro autem domicilio ruinam proximam minitante præ vetustate, adeo periculum erat imminens moratoribus, ut reparari necessario debuerit; et sic soluto ædificio nostro se contulit ad reverendos patres Recollectos Hibernos in hoc eodem oppido, a quibus urbanissime tractatus, valde satisfactus vixit inter eos. Demum laboribus plurimis pro Deo et Ecclesia exantlatis, ac numero annorum septuaginta sex circiter gravatus, exomologesi præmissa, sacrosancta Eucharistia et extrema unctione confortatus, mentis et linguæ compos ad extremum usque punctum, animam Salvatori placide tradidit, prima die anni 1704, inter nonam et decimam horam vespertinam: sepultusque manet in eorumdem templo juxta summum altare.

Ex eodem conventu vivunt adhuc:—

R. P. Fr. Raymundus O'Kenny, nonagenarius ad

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to Galway, where the citizens treated him with all marks of affection and honour, freely shared their means with him, so that he kept open table there, no other prelate of the kingdom doing the same. He was always an energetic defender of the Mendicant Orders whom he called the right eye of the Church; and this very clearly appeared in King James's Parliament at Dublin, where he closcd the mouths of the adversaries of the regulars. He was most devout to the Holy Virgin Mother of God; so that in addition to the Canonical Office, he daily recited with fervour the entire rosary, and very often twice a day. King James as well as the Queen loved him exceedingly. On being exiled, he declined to remain in the abbey offered to him by the most Christian King, Louis the Great, but preferring the poverty of mendicants, he came over to Louvain and elected to pass his life amongst his brethren in the college of Holy Cross. Our house, however, threatened at the time to fall into ruins through old age, and the danger was so imminent to those living in it, that it was necessary to put it into repair; and so when our house was broken up he betook himself to the Irish Franciscan Fathers living in this same town, and being treated most kindly by them, lived in great content. At length after going through many labours for God and the Church, and weighed down with the burthen of about seventy-six years, he was comforted by the Blessed Eucharist and extreme unction after confessing his sins, and with full use of his faculties to the very last, he calmly gave up his soul to our Saviour, on New Year's Day, 1704, between nine and ten o'clock at night. He lies buried in their chapel near the high altar.

Belonging to this community there are still living:

Father Redmond O'Kenny, at least ninety years of

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minus, ob decrepitam senectam relictus ab hæreticis in patria, ejectus tamen extra conventum. Studuit in Hispania, et servivit utiliter ac religiose in suo conventu et etiam coram plebe, jam circiter sexaginta annos. Hic pater est hodie senior ex omnibus filiis sui conventus et totius provinciæ, et est vere vir bonus.

R. P. Fr. Joannes O'Heyne, sacræ theologiæ præsentatus, post hunc sequitur professionis antiquitate. Studuit Salmanticæ et docuit philosophiam in Gallia; ut magister studentium, regens secundarius et primarius docuit intermisse in collegio Sanctæ Crucis Lovanii, ubi fuit vicarius in capite per annum. Prima vice sui regressus in Hiberniam, ex mandato patris magistri provincialis, Gulielmi de Burgo, scholam magnam exercuit, donec persecutionis violentia coactus fuerit latere et sociare per annum illustrissimum dominum præsulem Elfinensem. Unde perquisitus singulariter ab hæterodoxis, fugam extra regnum capere compulsus est. Finita regentia Lovanii, denuo repatriavit, ac octennio mansit ibidem evangelizans populum, et fuit prior Urlarensis. Exul denique factus cum reliquis omnium Ordinum religiosis, post varios casus exilii afflictantis, agens sexagesimum annum ætatis et quadragesimum professionis, habitat Lovanii ad Sanctam Crucem.

R. P. Fr. Dominicus Delphin, ex eodem conventu, studuit Pampilonæ et redux in patriam fuit valde proficuus conventui. Est vir plane religiosus et devotus. Ab initio exilii residet in conventu Iprensi.

R. P. Fr. Bartholomæus O'Heyne studuit Pallantiæ in Hispania, et regressus in patriam bene prædicabat. Fuit prior Naasensis, Athyensis, Portumnensis et

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ge, left by the Protestants in Ireland, owing to his weakness and senility, though evicted from his convent. He studied in Spain and has ministered with zeal and success in his convent and also among the people now for about sixty years. This father is at present the senior of all the members of his community and of the whole province, and is truly a good man.

Father John O'Heyne [the present writer], a bachelor of sacred theology, is the next in seniority of profession. He studied at Salamanca and taught philosophy in France; as master of students, second and first regent, he taught at intervals in the college of Holy Cross at Louvain, where he was vicar for a year. On his first return to Ireland, by command of Father William Burke, the provincial, he taught a large school, until he was obliged by the violence of the persecution to hide and be the companion for a year of the bishop of Elphin. Thereupon as he was specially sought after by the Protestants, he was compelled to fly from the kingdom. On finishing his term of regency at Louvain, he returned home a second time, and remained there for eight years evangelizing the people, and was prior of Urlar. Finally exiled with the rest of all the religious Orders, after the various mishaps of distressful exile, he is living in Louvain at Holy Cross, in the sixtieth year of his age and the fortieth of his profession.

Father Dominic Delphin, of the same community, studied at Pampeluna, and after returning home was very useful to his convent. He is a thoroughly religious and devoted man. Since the beginning of the exile he has been residing in the convent of Ypres.

Father Bartholomew O'Heyne studied at Palencia in Spain, and after his return became a good preacher. He was prior at Naas, Athy, Portumna and Athenry, and

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Athenriensis et est vir probus et religiosus. Habitavit Nanetis post exilium pluribus annis, et modo degit, ut audio, in conventu Sancti Joannis de Angelis, in provincia Franciæ.

R. P. Fr. Antonius MacHugh, ex eodem conventu, studuit luculenter Salmanticæ et ibi æstimatus fuit ab omnibus tanquam insignis religiosus. In patriam cum redierat, factus fuit lector philosophiæ Athenriæ, et bene docuit usque ad persecutionem, simul cum P. Fr. Joanne O'Heyne. Iste Pater Antonius applicuit se arctissime prædicationi in districtu ubi mendicavit per octodecim annos continuos, et certe ejus prædicatio pergrandes fructus protulit in magna baronia de Dunmore. Erat etiam in audiendo confessiones assiduus, in catechizando salutaris, et in propagando sacratissimum rosarium operosus et efficax. Remansit in patria post exilium religiosorum, agonizans pro Christi nomine, et nunc est prior sui conventus. Est vir egregia pietate præditus et semper modestissimus.

R. adm. P. Fr. Thomas de Burgo, sacræ theologiæ præsentatus, incepit studia Lovanii, continuavit eadem in conventu Sancti Jacobi, Parisiis, et finivit Romæ in Sancto Xisto ubi docuit philosophiam, et per aliquos menses, theologiam. Fuit ibidem prior, et redux in patriam, post aliquos annos fuit prior sui conventus. Exul factus, profectus est Romam, ubi denuo constitutus fuit prior Sancti Xisti. Nunc degit in conventu Beatæ Mariæ super Minervam: probus et bonus religiosus est.

R. P. Fr. Joannes *Mac Gilla-Cellaigh*, anglice Kilkelly, studuit Abulæ in Hispania, et redux in patriam prædicabat frequenter et gratiose. Fuit sexennio socius

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is an upright and religious man, He lived at Nantes for several years after the exile and is now staying, as I hear, in the convent of Saint John of the Angels, in the province of France.

Father Anthony MacHugh, of the same community, studied brilliantly at Salamanca, and was esteemed by all there as an eminent religious. When he had returned home he was made lector of philosophy at Athenry, and taught with success, together with Father John O'Heyne, until the persecution. This Father Anthony devoted himself most ardently to preaching in the district in which he quested for eighteen continuous years, and indeed his preaching produced great fruit in the large barony of Dunmore. He was also assiduous in hearing confessions, serviceable in catechizing, and active and successful in promoting the holy rosary. He remained at home after the exile of the religious, suffering for the name of Christ, and at present is prior of his convent. He is a man gifted with great piety and always most modest.

Father Thomas Burke, bachelor of sacred theology, began his studies at Louvain, continued them in the convent of Saint Jacques, Paris, and finished them in Rome, at Saint Sixtus's, where he taught philosophy, and for some months, theology. He was also prior there, and on his return home after some years, was prior of his convent. On being exiled, he set out for Rome where for a second term he was made prior of Saint Sixtus's. He is now living in the convent of Saint Mary's of the Minerva: he is an upright and good religious.

Father John Mac Gilla-Cellaig, in English Killkelly, studied at Avila in Spain and after his return was a constant and agreeable preacher. For six years he

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provincialis, et etiam prior sui conventus. Hic reparavit dormitorium, et molendinum conventus; ampliavit portam ecclesiæ ornate. Propositus fuit a capitulo provinciali prædicator-generalis, et merito quidem, pro suo conventu jam ab octodecim annis. Est bonus et pius, activus ac solers in agendis, et scriba velox et aptus. Moratur modo in refugio Dominicanorum in oppido de Bilbao in Hispania.

R. P. Fr. Petrus Kenna studuit fructuose in magnifico conventu Vallesoletano. Inde regressus in patriam sedulo exercuit prædicatoris munus insigne viginti quatuor annos, unde in prædicando evasit præclarus. Fuit prior Traleiensis, et bis prior Killociensis. Vestivit ad minus octodecim novitios, quibus professionem dedit. Nobilitas et plebs habuerunt eum in magno pretio. Exul vixit longo tempore in conventu Blesensi, nunc autem residet in xenodochio de Castro Tierrensi in Gallia.

R. P. Fr. Raymundus de Burgo, ex eodem conventu, studuit in Bætica et in patriam redux, prædicavit bene satis, ut audivi a multis; fuit prior Ballindunesis et Sligiensis, rexitque prudenter. Vir est probus et silentii magnus custos. A tempore exilii vivit circa Britanniam Armoricam.

R. P. Fr. Augustinus de Burgo studuit Pampilonæ cum laude, et reversus domum prædicavit bene et ferventer. Religiosus maturus et modestus fuit prior Roscomanensis, et exul vivit Baionæ in Gallia.

R. P. Fr. Thomas Bodkin studuit in Gallia et redux

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was the *socius* of the provincial and also prior of his convent. He repaired the dormitory and mill of the convent; he made a fine enlargement of the church porch. As far back as eighteen years ago he was proposed as preacher-general for his convent by the provincial chapter, and indeed with reason. He is good and pious, active and expert in affairs, and a ready and a clever writer. He is staying at present in the refuge of the Dominicans in the town of Bilbao in Spain.

Father Pierce Kenna studied with success in the magnificent convent of Valladolid.. After returning home he perseveringly pursued the distinguished calling of a preacher for twenty-four years, so that his preaching became celebrated. He was prior of Tralee and twice prior of Kilmallock. He clothed at least eighteen novices in the habit, who made their profession at his hands. The gentry and the common people held him in great esteem. On being exiled he lived for a long time in the convent of Blois, but he is now residing in the hospital of Château-Thierry in France.

Father Redmond Burke, of the same community, studied in Andalusia and on his return preached satisfactory, as I have heard from many; was prior of Ballindune and of Sligo and governed with prudence. He is an upright man and a great observer of silence. Since the time of the exile he has been living somewhere in Britanny.

Father Augustine Burke studied with success at Pampeluna and after his return preached well and with unction. This mature and modest religious was prior of Roscommon and is living in exile in Bayonne in France.

Father Thomas Bodkin studied in France and after

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in patriam vixit religiose in suo conventu. Habitat exul in conventu Sancti Joannis de Angelis.

R. P. Fr. Matthias Tully studuit in Hispania. Exul autem factus vivit in conventu Kemperiensi, in Armorica: candidus religiosus est.

R. P. Fr. Thomas Tully, finitis studiis residet in Hispania et assignatus fuit Sancto Sebastiano in Biscaia, ubi religiose transigit suum tempus, ut audio.

R. P. Fr. Thaddæus O'Daly, jam expletis studiis residet in conventu Incarnationis de Bilbao: probus et prudens vir est, ut audio.

R. P. Fr. Franciscus Davock, exul etiam, vivit in conventu de Corunna in Galicia.

R. P. Fr. Jacobus Davock studuit in Hispania et fuit procurator in Bilbao pro nostro refugio, et satis providus. Inde abiit petiturus patriam et manet adhuc in Gallia.

R. P. Fr. Edmundus de Burgo, sacræ theologiæ præsentatus, studuit Pampilonæ, Salmanticæ et in conventu de *Atocha*, Matriti, fructuose. Institutus est lector artium pro collegio Lovaniensi, ibique docuit philosophiam. Fuit magister studentium, secundarius regens, et modo est primarius simul et prior collegii Sanctæ Crucis.

R. P. Fr. Martinus Delphin studuit Romæ, et hic modo est lector philosophiæ.

R. P. Fr. Thomas MacNevin studuit in Hispania ac Lovanii, et nunc deservit cuidam legioni exercitus Hispanici in Belgio.

R. P. Fr. Antonius MacHugh, junior, est studens Gratianopoli.

R. P. Fr. Colmanus O'Shaughnessy studet actu Lovanii.

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his return lived piously in his convent. He is living in exile in the convent of Saint John of the Angels.

Father Matthew Tully studied in Spain. Being exiled he is living in the convent of Quimper in Britanny: he is a model religious.

Father Thomas Tully, after finishing his studies in Spain, was assigned to San Sebastian in Vizcaya, where he is spending his time piously, as I am informed.

Father Teige O'Daly, having now finished his studies, is residing in the convent of the Incarnation, Bilbao: he is an upright and prudent man, as I am informed

Father Francis Davock, also an exile, is living in the convent of Corunna in Galicia.

Father James Davock studied in Spain, and was a very provident procurator for our refuge at Bilbao. He left that place to return home and is still remaining in France.

Father Edmond Burke, bachelor of sacred theology, studied at Pampeluna, Salamanca, and in the convent of Atocha near Madrid, with success. He was made lector for the college at Louvain and taught philosophy there. He was master of students, second regent, and now is first regent as well as prior of the college of Holy Cross.

Father Martin Delphin studied in Rome and is lector of philosophy here at present.

Father Thomas MacNevin studied in Spain and at Louvain, and is now chaplain of a regiment of the Spanish army in Belgium.

Father Anthony MacHugh, the younger, is a student at Grenoble.

Father Colman O'Shaughnessy[64] is studying at Louvain.

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R. P. Fr. Antonius de Burgo studuit in Italia; exul autem nuper factus, eo denuo remeavit et inservit xenodochio Mutinæ.

R. P. Fr. Augustinus Bermingham, ut audio, est lector Ferrariæ in Italia.

R. P. Fr. Clemens Bodkin vivit in conventu Sancti Joannis de Angelis in Gallia.

R. P. Fr. Joannes de Burgo, ex *Clochroca*, est in Hispania.

R. P. Fr. Humbertus de Burgo docuit duos cursus philosophiæ in Sancto Xisto, expletis studiis Abulæ Pampilonæ, et Granatæ per quatuor annos. Nunc est regens secundarius in Sancto Xisto.

R. F. Fr. Oliverius O'Davoran studuit bene in Hispania et est confessarius monialium Ordinis, Divione in Gallia.

R. P. Fr. Jacobus MacEgan est in Hispania.

R. P. Fr. Ricardus de Burgo est in Italia.

R. P. Fr. Petrus Furlong carceratus est a triennio in Anglia.

R. P. Fr. Joannes O'Moran moratur Estellæ in Navarra.

Vivunt ergo triginta duo ex hoc conventu Athenriensi.

De Fratribus Portumnensibus.

Portumnæ in baronia de *Longford*, olim spectante ad Dominum O'Madden, baronem quidem perillustrem et antiquissimi stemmatis Hibernici, est conventus erectus ab eodem domino, sub patrocinio Sancti Petri Martyris, super ripam magni fluvii, nominati hibernice *Sinainn*, circa annum 1620. Fuit vicariatus sub conventu Athenriensi usque ad annum 1640. Tunc erectus in prioratum, habuit primum priorem R. adm. P. Fr.

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Father Anthony Burke studied in Italy; and after the late exile, went there a second time and is ministering in the hospital at Modena.

Father Augustine Bermingham, as I hear, is a lector at Ferrara in Italy

Father Clement Bodkin is living in the convent of Saint John of the Angels in France.

Father John Burke of Clocheroke is in Spain.

Father Hubert Burke gave two courses of philosophy at Saint Sixtus's, after spending four years at his studies at Avila, Pampeluna and Granada. He is now second regent at Saint Sixtus's.

Father Oliver O'Davoran made good studies in Spain, and is confessor to the nuns of our Order at Dijon in France.

Father James MacEgan is in Spain.

Father Rickard Burke is in Italy.

Father Pierce Furlong has been in prison for the last three years in England.

Father John O'Moran is staying at Estella in Navarre.

There are therefore thirty-two alive belonging to this community of Athenry.

The Friars of Portumna.

At Portumna, in the barony of Longford [co. Galway], formerly belonging to the O'Madden, the illustrious chief of a very old Irish family, there is an abbey[55] erected by the same chief, under the title of Saint Peter Martyr, on the bank of the great river called Sinann in Irish, about 1620. It was a vicariate under the abbey at Athenry till 1640. Formed then into a priory, it had as its first prior Father Gerald Davock, who completed the whole

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Geraldum Davock, qui complevit totum ædificium ac recepit multos novitios, ex quibus fuit:—

R. P. Fr. Ricardus O'Madden, qui studuit gloriose Abulæ in Hispania, et bello Cromwelliano obstruente viam in Hiberniam, venit in Belgium ubi docuit Trajecti. Regrediente rege nostro ad thronum, ipse pariter regressus est in patriam, ubi ab appulsu usque ad annum mortis, assidue annuntiavit Verbum Dei. Post meum primum regressum in patriam, sæpius audivi eum prædicantem, nec novi unquam prædicatorem altioris energiæ non solum in nostro idiomate, sed nec in aliqua alia lingua quam noverim. Erat vere versatus in scientia sanctorum, et pariter erat valde mitis et affabilis. Creatus est magister a reverendo nostro generali, Roccaberti, toto capitulo provinciali unanimiter postulante, anno 1678. Fuit prior Limerici, Roscomaniæ, Lorrhæ, Dublinii et Portumnæ, et rexit cum singulari pietate et prudentia. Exercitu Catholico profligato in conflictu habito apud Aughrim, anno 1691, et hoste victorioso omnia devastante, iste bonus pater se abscondit in quadam palude fere inaccessibili, ubi continuans suam latitationem per quindecim dies transcursionis hostium, fugientibus a facie hostilis gladii omnibus debentibus et potentibus illi suppetias dare, inedia consumptus est. Consolatus ergo confessione sacramentali et extrema unctione per sacerdotem secularem, et se pœnitenter Jesu Christo commendans, obiit placide in eodem Salvatore nostro, in septuagesimo suæ ætatis anno, in mense Augusti prædicti anni 1691. Plantavit et propugnavit insigniter sacratissimi rosarii devotionem, et fuit summopere æstimatus ab omnibus.

R. A. P. Fr. Christophorus Walsh, ex eodem conventu, co-novitius prædicti magistri, studuit in Hispania, redux autem multa passus est sub Cromwello, citius enim

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building and received many novices of whom were :—

Father Richard O'Madden, who studied brilliantly at Avila, in Spain, and, as the Cromwellian war hindered his return to Ireland, came to Belgium, where he taught at Utrecht. On the restoration of our king to the throne, he also returned home, where from his coming till the year of his death, he assiduously preached the Word of God. After my first return home, I often heard him preach and I never heard a more energetic preacher, neither in our own language nor in any other language I was acquainted with. He was very well versed in the science of the saints and was also very meek and affable. He was made master by our general, Roccaberti, at the unanimous demand of the whole provincial chapter, in 1678. He was prior at Limerick, Roscommon, Lorrha, Dublin and Portumna and governed with singular piety and prudence. On the rout of the Catholic army in the battle of Aughrim, in 1691, and the plundering of everything by the victorious enemy, this good father hid himself in an almost impassable bog, where, keeping close during the fortnight the enemy took to pass, he wasted away through want, as all who should and were able to succour him were fleeing from the face of the enemy. Comforted by a secular priest with confession and extreme unction, and commending his soul with compunction to Jesus Christ, he calmly died in the Lord, in the seventieth year of his age, in the month of August of the year 1691. He was a distinguished founder and promoter of the devotion of the Holy Rosary and was greatly esteemed by everybody.

Father Christopher Walsh, of the same community, a fellow-novice of the above mentioned master, studied in Spain and on his return suffered a great deal under

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rediit quam iste alius. Adhuc puer, ego ipse vidi qualiter lateret in tugurio constructo pro eo a suo sororio in dumeto obscuro et perdenso. Erat vir gratus omnibus ob candorem et religiosam vitam. Fuit commensalis et confessarius illustrissimi domini, Rickardi de Burgo, comitis Clanricardiæ, ab incepta pace ac restaurato rege usque ad mortem dicti comitis, anno 1666 in mense Augusti. Fuit benemeritus prior sui conventus; et quamvis ejus pater esset hæreticus obstinax usque ad mortem, nunquam vidi aliquem qui intensius abominaretur hæreticos. Vixit ac remansit in patria jam valde grandævus, quando omnes ejecti sumus in 1698, et si vivat adhuc, ætatem habet amplissimam.

R. P. Fr. Petrus O'Larkin, ex eodem conventu, mihi optime notus, non studuit extra patriam, verumtamen fuit eximius moralista, portans secum semper *Secundam Secundæ* Divi Thomæ et totum tractatum de sacramentis in genere et specie ex *Tertia Parte*. Fuit vir prudens et probus et magnus catechista ac confessarius egregius, qui servivit operose in districtu sui conventus. Obiit pie munitus sacramentis, anno 1674.

R. P. Fr. Malachias O'Loughlin studuit Segoviæ in Hispania, et licet ejus pater esset ministellus hæreticus, ipse erat vere flos gratiosus de spina. Vixit exemplariter et sancte finivit suos dies, receptis Ecclesiæ sacramentis, anno 1678.

R. P. Fr. Edmundus MacEgan studuit Pallantiæ et bene quidem; redux autem in patriam inservivit religiose et fideliter suo conventui. Infirmatus fuit biennio vertigine valida, at Deo propitiante convaluit optime. Exul factus mecum, venit in Galliam, et moratus est

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Cromwell, as he returned sooner than the other. In my boyhood, I myself saw how he hid in a hut constructed for him by his sister's husband in a gloomy and dense thicket. He was a man dear to all, owing to his candour and religious life. He was chaplain and confessor to Rickard Burke, earl of Clanricarde, from the beginning of peace and restoration of the king until the death of the earl, in August, 1666. He was a worthy prior of his convent, and, although his father was an obstinate Protestant until death, I never knew anyone who abominated Protestants more. He lived and remained at home, being at the time an old man, when we were all banished in 1698, and if he is still alive he must have attained a great age.

Father Pierce O'Larkin, of the same community, very well known to me, did not study abroad and yet was an excellent moral theologian, always carrying about with him the *Second Section* of the *Second Part* of Saint Thomas's *Summa*, and the entire treatise on the sacraments from the *Third Part*. He was a prudent and upright man, a great catechist and excellent confessor, who worked hard in the district of his convent. He died a pious death, fortified by the last sacraments, in 1674.

Father Malachy O'Loughlin studied at Segovia in Spain, and although his father was a Protestant minister, he was truly a delightful flower budding from a thorn. He lived an exemplary life and ended his days in holiness, after receiving the last sacraments, in 1678.

Father Edmond MacEgan studied at Palencia with success; and on his return home ministered religiously and faithfully in his convent. He was ill for two years with a great vertigo, but by the help of God he was restored to perfect health. On being exiled with me he

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biennio et ultra, in conventu de *Gonesse* prope Parisios. Inde vocatus est ad eremitagium Sancti Antonii eremitæ, concessum nobis, Dominicanis Hibernis, a celsissimo principe Domino Duce Aurelianensi, fratre unico Regis Christianissimi. Ibi vacans assidue orationi, captus est gravi infirmitate et positus est in xenodochio apud *Villers Cotterets*. Post unum mensem, tolerata patienter quotidiana et ardenti febre, susceptis cum magna ædificatione sacramentis, diem clausit extremum et sepultus est honorifice a reverendis monachis Norbertinis in sua ipsorum ecclesia parochiali, in die Rosarii, anno 1702 et suæ ætatis septuagesimo tertio. Fuit mirifice devotus erga Sanctissimam Virginem, cujus rosarium recitabat tam assidue ut semper haberet illud præ manibus quocunque ibat. Audivi patrem suppriorem Gonessiæ sæpius dicentem quod nunquam novisset humiliorem.

Fr. Thomas *O'Cobhthaigh*, anglice Coffey, emissa professione die quinta Augusti, anno 1666, missus ad mendicandum ad remotiorem partem districtus dicti conventus, infirmatus est pleuritide, ubi nulla erat chirurgi aut medici convenientia. Casu eo venit minister hæreticus, qui erat optimus chirurgus, obtulitque illi phlebotomiam facere, quæ erat unicum remedium. Ille autem recusavit omnino, asserens se malle mori quam contrectari, aut remedium suscipere de manu istius hæretici; et de facto obiit, pie susceptis sacramentis, post triduum. Non approbo ignorantiam hujus clerici et mei cari co-novitii; miror autem ejus zelosam aversionem ab hæresi. Fuit vere humilis, pius et orationi maxime deditus.

Fr. Hugo O'Clery, conversus, suscepit habitum sexagenarius, vixitque cum magna pietate professus sedecim annos.

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came to France and remained for two years and more in the convent of Gonesse near Paris. He was called thence to the hermitage of Saint Anthony the hermit, given to us, Irish Dominicans, by the Duke of Orleans, the only brother of the most Christian King. Devoted there to constant prayer, he was seized with a serious illness and was placed in the hospital of Villers Cotterets. After one month, in which he bore the raging quotidian fever with patience, he died after receiving the last sacraments with edifying devotion, and was buried honourably by Norbertine canons in their own parochial church, on Rosary Sunday, 1702, in the seventy-third year of his age. He was wonderfully devout to the Blessed Virgin, whose rosary he recited so constantly that he had it always in his hands wherever he went. I often heard the subprior of Gonesse say that he had never known a more humble man.

Brother Thomas Ua Coibdáis, Coffey in English, having made his profession on August the fifth, 1666, and being sent to quest in a remote part of the district of the said convent, was seized with pleurisy in a place where he could get no surgeon or physician. By chance a Protestant minister passed by who was a very good surgeon and offered to draw his blood, which was the only remedy. But he refused point blank, declaring that he would sooner die than be touched or receive a remedy from the hands of this Protestant, and in fact he died after three days, having piously received the last sacraments. I do not approve of the ignorance of this cleric and my dear fellow-novice; though I admire his zealous aversion to heresy. He was truly humble and pious and very much given to prayer.

Brother Hugh O'Clery, a laybrother, received the habit at sixty years of age, and lived with great piety for sixteen years after profession.

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Vivunt adhuc ex eodem conventu:—

R. adm. P. Fr. Christophorus Walsh, ut audio, de quo supra.

R. P. Fr. Felix MacCoghlan, qui fuit prior sui et Aghavoensis conventus: studuit in Hispania et in Lombardia satis bene.

R. P. Fr. Joannes Walsh studuit in Hispania et modo inservit cuidam legioni Hispanicæ in Belgio.

R. P. Fr. Bernardus O'Madden studuit in Hispania et repatriavit anno 1705.

In eodem Comitatu Galviensi fuit conventus noster in baronia de *Ballynahinch*, fundatus et erectus a Domino O'Flaherty, dynasta antiquo istius baroniæ usque ad usurpatorem Cromwellum, per quem exutus est tota hæreditate sua. Erant ordinarie in isto conventu, vocato Tombeola, octo religiosi; sed ab initio regni Elizabethæ nullus fuit incola, et hæretici muros omnes et ipsam ecclesiam abstulerunt ad ædificandum castellum in vicinia. A tempore quo conventus Galviensis erectus est in prioratum, neglectum est a provincialibus deputare aliquos religiosos aut priorem saltem ad istum conventum, sed relictus est velut districtus pro Galvia, distante inde quindecim magnis leucis. Id certe vergit in speciale detrimentum Ordinis et populi Catholici, carentis maxime ministris evangelicis. Locus enim est montosus et paludosus, et velut quædam insula in extremo occiduo regni, unde non est eo accursus frequens religiosorum, et præterea tota illa baronia est bene populosa, et vix est unus hæreticus. Si libertas stabilita esset, conventus Galviensis viveret abundanter ex beneficentia civium, et

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There are still living belonging to the same community:—

Father Christopher Walsh, as I am informed, whom I have already mentioned.

Father Phelim MacCoghlan, who was prior of his own convent and of that of Aghaboe: he made very good studies in Spain and in Lombardy.

Father John Walsh studied in Spain and is now chaplain to a Spanish regiment in Belgium.

Father Bryan O'Madden studied in Spain and returned home in 1705.

In the same County of Galway, there was an abbey[56] of ours in the barony of Ballynahinch, founded and erected by the chieftain O'Flaherty, the ancient lord of this barony till the time of Cromwell the usurper, by whom he was deprived of all his estates. In this abbey, called Tombeola, there were generally eight religious; but from the beginning of the reign of Elizabeth it was not inhabited and the Protestants removed all the walls and the church itself to build a castle in the neighbourhood. From the time that Galway convent was erected into a priory, the provincials neglected to assign any religious or even a prior to this friary, but it was left as a district for Galway, fifteen leagues distant. That certainly tends to the great detriment of the Order and the Catholic people, very much in want of ministers of the Gospel. For the place is mountainous and boggy and is as an island in the extreme west of the kingdom, so that there is not a frequent recourse to it of religious, and moreover the whole barony is very populous and there is hardly one Protestant there. If liberty of religion should be established, Galway convent

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præterea habet pro suo districtu baronias de *Clare*, *Moycullen* et *Eaghnanivar*. Itaque tres aut quatuor religiosi possent habitare in Tombeola pro salute illius populi quasi derelicti.

De Fratribus Burrisulensibus.

In Comitatu Mayoensi est conventus insignis juxta mare super flumen, nominatus latine Burrisulensis fundatus a Domino O'Malley, dynasta quondam illius territorii, vocati *Umbhall ui Maille* hibernice, et illud est satis amplum. Hæc autem fundatio incepisse debet regnante serenissimo domino Carolo O'Conor, vulgariter Rubræ Manus: iste autem regnare cepit in 1188, et obiit in 1224, determinatum vero fundationis annum nescio. Hunc conventum situm in loco amœnissimo et commodissimo stabilivit ac dotavit multis bonis præfatus dominus, cujus successor hodie, proh dolor! non possidet unum juger terræ. Frivola equidem est assertio auctoris Gallici anonymi astruentis memoratum conventum fundatum esse a familia de Butler; nullus enim ex illa familia ab ingressu Anglorum in Hiberniam, anno 1172, stabilimentum aut possessionem obtinuit aut habuit in Connacia usque ad tempus Jacobi I., tribuentis D. Marchioni de Ormonde jus alicujus homagii super hæreditatem Domini O'Kelly. Carolus II., restauratus in 1660, etiam Duci nunc Ormoniæ plurima bona in Connacia exhibuit. Sic ergo præter registra Hibernica, notaria communia manumissa a senioribus ad juniores circum habitantes in dicto territorio commonstrant memoratam domum fundatam, erectam, ac dotatam esse a Domino O'Malley, nunc omnibus bonis destituto.

Floruerunt in ista domo viri graves et religiosi, quorum

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would have abundant support from the beneficence of the citizens, and besides it has for its district the baronies of Clare, Moycullen and Eaghnanivar. So that three or four religious could live in Tombeola for the salvation of that almost abandoned people.

The Friars of Burrishoole.

In County Mayo there is a fine abbey[67] near the sea on a river, called Burgeir-Umhaill, in English Burrishoole, founded by the O'Malley, formerly the chieftain of that territory called in Irish Umhall ui Maille, which is fairly large. This foundation must have been made during the chieftainship of Cathal O'Conor, commonly called of the *Red Hand*; he began his rule in 1188 and died in 1224; but I do not know the actual year of foundation. This abbey, situated in a most beautiful and commodious locality, was established and endowed with many possessions by that chieftain, whose successor at the present day, alas! does not own a single acre of land. That indeed is a frivolous assertion of the anonymous French author, who says that the abbey was founded by the family of the Butlers, for not one of that family, from the coming of the English into Ireland in 1172, obtained or had any establishment or possessions in Connaught till the time of James I., who gave the marquess of Ormonde some territorial rights over the hereditary estates of the O'Kelly. Charles II., restored in 1660, also gave the present Duke of Ormonde many possessions in Connaught. So that besides the Irish records, the common traditions, handed down among the people dwelling around in the said territory, show that the house was founded, erected and endowed by the O'Malley, now despoiled of all his possessions.

In this house grave and religious men flourished, of

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ego nequeo deliniare catalogum, nisi solum existentium meo tempore;

Ex quibus fuerunt:—

R. P. Fr. Thaddæus O'Heyne quem ipse vidi cæcum præ nimia senectute. Erat vir valde placidus, inserviens a professione in eodem conventu, et nunquam expatriavit. Ministerium ejus erat summe necessarium sub Jacobo I., Carolo I., ac Cromwello tyranno, quorum tempore cataclysmus persecutionum inundavit hoc miserum regnum. Erat insignis catechista, et quamvis non esset armatus panoplia scientiarum, præditus tamen fuit omni honestate; unde lucratus est famam boni viri et exemplaris religiosi. Obiit plenus dierum et munitus devote sacramentis, anno 1682.

R. adm. ac eximius P. M. Fr. Guilelmus de Burgo studuit Salmanticæ cum plurima laude et docuit philosophiam et theologiam plausibiliter in collegio Sanctæ Crucis, Lovanii. Factus magister repatriavit, et ab appulsu incepit prædicare, sed timide in principio. At vir sapiens et bene sciens expertus est quod labor improbus omnia vincat; nam exercitio adhibito diligenti, evasit pauco tempore facundus prædicator in lingua Hibernica. Fuit valde suavis, et constitutionum nostrarum observator quantum misera patriæ conditio permittebat. Sæpius fuit prior sui conventus, Galviensis semel, et Stradiensis. Octennio continenter fuit provincialis, et longævus susceptis pie sacramentis, animam Deo reddidit, anno 1701.

R. P. Fr. Dominicus Mac Philpin studuit bene in Hispania, et redux in patriam se jugiter exercuit in prædicatione, unde factus est prædicator-generalis benemeritus. In quocunque loco etiam remotiori celebre-

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whom I cannot give a list except of those living in my own time,

Of whom were:—

Father Teige O'Heyne, whom I myself saw blind from old age. He was a very placid man, serving from his profession in the same convent, and he never went abroad. He did very necessary service under James I., Charles I., and Cromwell the tyrant, at which periods a deluge of persecution inundated this miserable kingdom. He was a remarkable catechist, and although he was not armed with scientific weapons, he was full of goodness; so that he acquired the fame of a good man and an exemplary religious. He died full of days and devoutly fortified by the last sacraments, in 1682.

The good Father William Burke studied brilliantly at Salamanca, and taught philosophy and theology with success in the college of Holy Cross, Louvain. Being made master of theology, he returned home, and from his landing began to preach, though timidly in the beginning. But the wise and shrewd man found that persevering labour conquers everything; for by careful practice he became in a short time an eloquent preacher in the Irish language. He was very gracious and as observant of our rule as the wretched condition of our country permitted. He was often prior of his own convent, and once of those of Galway and of Strade; he was provincial continuously for eight years, and full of years he gave his soul to God, after receiving the last sacraments, in 1701.

Father Dominic Mac Philpin studied in Spain and on his return home exercised himself constantly in preaching, so that he became a worthy preacher-general. In whatever place, even the most remote, the provincial

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batur capitulum provinciale, ibat eo pedes semper. Fuit sæpius prior, valde devotus et exemplaris in omnibus suis operibus et ejus prædicatio erat unctione abundans. Annosus, confortatus sacramentis, obiit anno 1700.

R. P. Fr. Walterus Mac Gibbon studuit in Hispania et fuit lector philosophiæ ac magister studentium Lovanii in Sancta Cruce. Regressus ad suos prædicabat assidue et fuit prior Urlariæ, Stradiæ et in suo conventu Burrisulensi. Senex obiit pie habitis sacramentis anno 1648.

R. P. Fr. Joannes O'Ryan studuit cum applausu Burgis in Hispania et fuit insignis poeta, quod probavit mirifice dum studens esset Burgis. Tunc enim ossa domini Ferdinandi, Cardinalis de Austria, transferebantur ex Belgio in Hispaniam ut reconderentur in regali monasterio *Del Escurial*, et in singulis civitatibus per quas transibant, recipiebantur cum ingenti pompa et præcipue Burgis, abundantibus scholis et viris doctissimis in omni genere eruditionis. Prior nostri conventus Sancti Pauli monuit Patrem O'Ryan concinere aliqua carmina in encomium hujus magni principis, et ei dispensationem dedit a choro, a matutinis ad mensam. Ille promisit se aliquid facturum, dormivit autem profunde tota illa nocte. Prior arbitrans quod studuisset, visitavit eum hora prima finitis matutinis, super quo excanduit iracundia, nam sciebat habiles viros omnium Ordinum applicatos valde esse ad laudes principis modulandas carmine Latino et Hispanico. O'Ryan vero dedit patri priori suum unicum dysticon summo mane, quod ut lectum fuit coram illustrissimo D. Archiepiscopo ac toto cœtu mirati nimis conticuere omnes. En carmen:

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chapter was being held, he went there always on foot. He was often prior, was very devout and exemplary in all his ways, and his preaching was full of unction. Full of years he died in 1700, comforted with the last sacraments.

Father Walter Mac Gibbon studied in Spain and was lector of philosophy and master of students in Holy Cross, Louvain. On his return, he preached assiduously and was prior at Urlar, Strade, and in his own convent of Burrishoole. He died an old man, in 1648, after piously receiving the last sacraments.

Father John O'Ryan studied brilliantly at Burgos in Spain and was a distinguished poet, as he proved admirably when he was a student at Burgos. For at that time the remains of Ferdinand, Cardinal of Austria, were being transferred from Belgium to Spain, that they might be laid in the royal monastery of the Escurial, and in all the cities through which they passed, they were received with great pomp, and especially at Burgos which was full of schools and men versed in every kind of learning. The prior of our convent of Saint Paul deputed Father O'Ryan to compose some verses in praise of this great prince and gave him a dispensation from choir, from matins till dinner-time. He promised to do something, but slept profoundly all that night. The prior thinking that he had been studying, paid him a visit immediately after matins, and was roused to anger by his conduct, for he knew that clever men from all the Orders had earnestly set to work to sing the praises of the deceased prince in Latin and Spanish verse. O'Ryan however gave the prior his poem, a mere couplet, in the early morning, which, when it was read before the archbishop and his entire suite, was received with silent admiration. Here are the words:—

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Austria me genuit, fovit Castella, Galerum
Roma dedit, Belgis rector et Hector eram.

Iste pater docebat Lovanii, visitante reverendissim. nostro Turco, in cujus laudem confecit multos versu valde nervosos et apud nos adhuc servatos in collegio Redux in patriam docuit longo tempore scholam magnam cum inexplicabili utilitate totius comitatus Mayoensis. Vixit exemplariter et defunctus est cum laude et mœrore populi, circa annum 1674.

R. adm. P. Fr. Petrus O'Canavan, inter exteros dictus Canò, studuit partim in Hispania et etiam in Gallia. Docuit philosophiam Gratianopoli, et theologiam moralem docuit sæculares Matisconæ. Inde remeavit in patriam, et inservivit legioni equestri, cum qua venit in Galliam, ascenditque cum eadem in Italiam, ubi Romæ creatus est magister a nostro generali; tandem obiit in regno Neapolitano.

Alii plures sunt ex hac domo quorum notitiam ego non habeo; et sic spero ut ipsorum nomina sint in Libro Vitæ.

Ex filiis hujus domus

Neminem nosco vivum præter :—

R. adm. P. M. Fr. Ricardum O'Heyne, condiscipulum meum Salmanticæ, qui erat et est vivacissimi intellectus. Concursu publico obtinuit lectoratum theologiæ in conventu Sanitatis, Neapoli, in qua civitate docuit theologiam cum magno profectu et laude viginti annos. Affiliatus est ibi et est dignus magister theologiæ in illa provincia.

De Fratribus Rathbrannensibus.

In baronia de *Tyrawley*, in loco prope mare qui

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Austria gave me birth, Castile fostered me, Rome gave me the [cardinal's] hat, to the Belgians I was a ruler and rector.

This father was teaching at Louvain when our general, Father Turco, made his visitation, and he composed some spirited verses in praise of him which are still preserved by us in the college. Returning home he conducted a large school for a long time, to the great benefit of the whole of the county Mayo. He lived an exemplary life and died esteemed and lamented by the people, about 1674.

Father Pierce O'Canavan, called Canò by foreigners, studied partly in Spain and also in France. He taught philosophy at Grenoble and moral theology to secular students at Mâcon. He then went home and was chaplain to a cavalry regiment, with which he came to France and went with the same regiment to Italy, where at Rome he was made master of theology by our general; he died at length in the kingdom of Naples.

There are many others belonging to this house of whom I have no information and so I hope that their names are in the Book of Life.

Of the members of this community I know none living, except

Father Richard O'Heyne, my fellow-student at Salamanca, who was and is still a man of a most vigorous intellect. At a public thesis he obtained the lectorship of theology, in the convent della Salute at Naples, in which city he taught theology for twenty years with great success and applause. He was affiliated there and is a worthy master of theology in that province.

The Friars of Rathbran.

In the barony of Tyrawley, at a place near the sea

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vocatur *Rath-branna*, est conventus, cujus fundatorem aut fundationis annum non possum calculare. Clarum tamen est non fuisse fundatum a Domino Mac Jordan, Anglo-Hiberno, ut dicit anonimus auctor Gallicus; præfatus enim dominus nullum unquam dominium habuit in illa baronia, sed solum in baronia de *Gallen*, ut statim notabitur. Unde existimo fundationem istam factam esse probabilius ab aliquo ex familia de Burgo, nam ista baronia occupata est ab hac familia circa annum 1270, sicut et postea totus fere comitatus Mayoensis.

Ex hoc conventu solum novi :—

R. P. Walterum Fleming, qui exulans in eadem navi venit mecum in Galliam et post annum rediit; et captus antequam descenderet ex navi, intrusus est in carcerem Corcagiæ, ubi mansit cum socio sub compedibus ferreis ultra annum. Remissus inde in Galliam ac in mari infirmatus, decubuit longo tempore in xenodochio Nanetensi, ubi pie susceptis sacramentis, mortuus est grandævus, anno 1701: vir certe gratus, etsi parum literatus.

Anno 1654, R. P. Fr. Hugo Maguill interfectus est ab hæreticis.

Ex istius conventus filiis neminem novi vivum præter unum qui est sacerdos studens Romæ in Sancto Xisto, vocatus P. Fr. Thomas Fleming. Satis ingeniosus est, et si se applicet, evadet insignis.

In eodem comitatu, in baronia de *Gallen*, locus est hibernice dictus *Sraid*, in quo est conventus Dominicanus, fundatus a Domino Mac Jordan, impulsu

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which is called Rat-bpanna, there is an abbey[88] whose founder or date of foundation I cannot discover. It is clear, however, that it was not founded by Mac Jordan, an Anglo-Irishman, as is stated by the anonymous French author; for he had never any estate in that barony, but only in the barony of Gallen, as will be immediately mentioned. So that I think that this foundation was probably made by some one of the Burke family, for that barony was occupied by this family about 1270, as was afterwards nearly all the county Mayo.

Belonging to this community I knew only :—

Father Walter Fleming, who came over in the same ship as an exile with me to France, and returned after a year; and being captured before he could leave the vessel, was thrown into prison at Cork, where he remained with a companion bound in fetters for over a year. Transported thence to France and taken ill at sea, he lay for a long time in the hospital at Nantes, where, after piously receiving the last sacraments, he died at a very old age in 1701 : a very worthy man though not much of a scholar.

In 1654, Father Hugh Maguill was slain by the Protestants.

Of the members of this community, I know no one living except one who is a student priest in Rome at Saint Sixtus's, called Father Thomas Fleming. He is intelligent enough, and, if he applies himself, he will become distinguished.

In the same county, in the barony of Gallen, there is a place called Spaio in Irish, and Strade in English, in which there is a Dominican abbey[89], founded by Mac

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uxoris suæ, dominæ Penelopes O'Conor, circa annum 1435; et ista domus fuit sufficienter dotata a dictis dominis.

De Fratribus Urlarensibus.

Domina autem, viduata in ætate adhuc satis juvenili, inivit matrimonium cum domino baroniæ de *Costello* in eodem comitatu, qui suasionibus suæ conjugis, devotissimæ erga Fratres Prædicatores, fundavit ac dotavit ampla terra conventum, qui vocatur Urlaria, in eodem comitatu Mayoensi, anno domini 1448. Locus est circumcinctus fluminibus, et consequenter solitarius; unde constitutus est ibi novitiatus generalis, principaliter pro Connacia. Illuc etiam mittebantur novitii ex aliis plagis regni; locus enim erat valde aptus, ob solitudinem et ob lacus piscosos circumalluentes conventum. Tota terra istius conventus est hodie in possessione illustrissimi Domini Dillon, vice-comitis de *Costello* et *Gallen*, ab ultimis annis Jacobi I., regis Angliæ. Veterum filiorum hujus domus memoria non habeter, scio tamen bene quod

R. P. Fr. Dominicus Dillon, prior hujus conventus (an autem fuerit filius ignoro prorsus) anno 1649, et R. P. Fr. Ricardus Oventon, supprior conventus Athyensis, capti Pontanæ, et adducti ad campum in quo consessus erat exercitus hæreticus Anglorum, postquam fervida oratione se commendaverint Jesu Christo ejusque Sanctissimæ Matri, capitibus truncati fuerunt in fronte exercitus, in odium sui status et fidei Catholicæ.

R. P. Fr. Thomas Costello, ex eodem conventu, indutus ac professus fuit Lovanii, ejus patre eo tempore tribuno legionis peditum in Belgio, cum suo rege Carolo

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Jordan, at the suggestion of his wife, Penelope O'Conor, about 1435; and this house was abundantly endowed by them.

The Friars of Urlar.

The lady, becoming a widow at a rather early age, was married to the baron of Costello in the same county, who by the persuasion of his wife, most devoted to the Friars Preachers, founded and endowed with ample lands an abbey[10] which is called Urlar, in the same county of Mayo, in 1448. The place is surrounded with rivers and is solitary in consequence; so that a general novitiate, principally for Connaught, was established there. Thither also were novices sent from the other parts of the kingdom; for the locality was very suitable, owing to the solitude, and to the lakes full of fish surrounding the abbey. All the abbey lands are at the present time in possession of Lord Dillon, viscount of Costello and Gallen, from the latter years of James I., king of England. There are no memorials left of the ancient members of this community, but I know well that

Father Dominic Dillon, prior of this convent (though whether he were really a son of it, I am quite ignorant), in 1649, and Father Richard Oventon[11], subprior of Athy convent, were captured at Drogheda and led to the field in which the Protestant army of the English was encamped, and after commending themselves in fervent prayer to Jesus Christ and his Blessed Mother, were beheaded in front of the army, out of hatred to their religious state and the Catholic faith.

Father Thomas Costello, of the same community, was received and professed at Louvain, his father being at the time a captain of a regiment of foot in Belgium in the

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II., tunc exule a suo throno hæreditario. Studiis peractis reversus est in patriam, ubi sæpius fuit prior Urlarensis et semel Ballindunensis. Exul autem factus peregrinatus est Romam, et inde huc regressus, longa et diuturna infirmitate consumptus ac munitus pie sacramentis, obiit Lovanii anno 1702. Erat velox et concinnus scriba in lingua Latina, et, quod majus est, bonus religiosus erat.

Ex eodem conventu vivunt adhuc:—

R. P. Fr. Daniel Mac Donnell, qui studuit in Bætica, et redux in patriam, vixit continuo in suo conventu usque ad nuperam expulsionem. Ex Gallia redivit in patriam et in navi expectante in ancoris detectus ut religiosus, projectus est in carcerem simul cum Patre Fleming prænominato, detentusque ibidem quatuordecim menses in compedibus. Tandem remissus in Galliam, conatus est denuo repatriare et appulit Galviam, ubi immediate captus, a sexennio fere servatur in carcere, sine ulla proxima spe liberationis.

Alii filii conventus Urlarensis permanserunt in patria, quia vix est hæreticus in toto illo territorio de *Costello*, et aliunde est terra fortis montibus et paludibus; hæc sunt eorum nomina:—

R. P. Fr. Edmundus Mac Morrissy; P. Fr. Milerus Mac Morrissy; P. Fr. Milerus Mac Philip; P. Fr. Joannes Mac Donnell; P. Fr. Petrus Costello; P. Fr. Raymundus Costello, coadjutor in quadam parochia.

De Fratribus Sligiensibus.

Sligia, hibernice *Sligech*, est portus maris, caput Comi-

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service of his king, Charles II., then an exile from his hereditary throne. After finishing his studies he returned home, and was often prior of Urlar and once in Ballindune. Being exiled he went to Rome, and thence returning here [to Louvain], being wasted away by a long illness, died here in 1702, fortified by the last sacraments. He was a ready and elegant writer in the Latin tongue, and, what is more, was a good religious.

Belonging to the same community there are still living :—

Father Donald MacDonnell, who studied in Andalusia, and after his return lived continuously in his own convent till the late exile. From France he returned again, and being detected as a religious while the ship was at anchor, was thrown into prison along with the above-mentioned Father Fleming and kept there fourteen months in fetters. Transported at length to France, he made another attempt to get home and came to Galway, where, being seized immediately, he has been kept in prison now for almost six years, without any near hope of freedom.

The other members of the Urlar community remained at home, because there is hardly a Protestant in the whole barony of Costello, and besides it is a very mountainous and boggy tract of country : the following are their names :—

Father Edmond Mac Morrissy, Father Miler Mac Morrissy, Father Miler Mac Philip, Father John Mac Donnell, Father Pierce Costello, Father Redmond Costello, curate in some parish or other.

THE FRIARS OF SLIGO.

Sligo, in Irish Sligeċ, is a seaport, the capital of

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tatus Sligiensis et nobilis mansio domini illustrissimi, O'Conor de *Sligech*, hujus comitatus dynastæ nominatissimi usque ad tempus tyranni Cromwelli. Hic præclarus Dominus O'Conor, Sligiæ conventum magnificum perpulchro ædificio, et in loco amœnissimo super ripam fluminis et ad ostium maris, fundavit anno Domini 1252, et amplis redditibus dotans, posteris monumentum nobilissimum magnificæ liberalitatis ac piæ devotionis reliquit. Pars ecclesiæ cum turri miræ structuræ et claustro specioso adhuc manens denotant operis magnificentiam. Hæc domus fuit ornata filiis valde conspicuis. Seniorum tamen conventus usque ad tempora devastationis regni cleri et totius religiosi status, per pseudo-reginam Angliæ, Elizabetham, memoria non est viva apud nos, ob procellosos tumultus orientes in illo afflictissimo regno, quibus monumenta ac archivia convelluntur ab hæreticis. Comminuunt enim omne ad quod eorum execrandæ manus pertingere possunt. Sub fine autem illius eversionis rerum omnium divinarum pariter et humanarum, floruit vir religiosus et Catholicis omnibus gratissimus, videlicet :—

R. adm. P. præsentatus Fr. Thaddæus O'Duane, tunc provincialis Hiberniæ. Hic primus nactus est pro nostris religiosis introitum et mansionem Lovanii prima die Octobris, anno Domini 1624. Apud quosdam vocatur Thaddæus a Sancta Cruce, uti etiam titulatur ipse conventus Sligiensis.

R. adm. P. Fr. Daniel O'Crean viguit post hunc, qui etiam fuit provincialis meritissimus. Flagrante sævæ persecutionis hostilitate sub Jacobo I., contra omnes Catholicos, vir iste plenus pietate, fortitudine, ac zelo ferventi Catholicæ veritatis tuendæ ac fovendæ, circum-

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county Sligo and the residence of the O'Conor-Sligo, the most celebrated chieftain of this county till the time of the tyrant Cromwell. This renowned chieftain O'Conor founded in 1252 an abbey[78], beautifully built and in a most pleasant locality, on the bank of a river near the sea, and endowed it with ample revenues, thus leaving to posterity a most noble monument of his great liberality and piety. A portion of the church together with an admirably-constructed tower as well as a beautiful cloister still in existence show the magnificence of the original building. This house was adorned with very distinguished sons. Of the ancient members of the community until the period of the devastation of the kingdom, the clergy and the whole state of religion, by Elizabeth, the pseudo-queen of England, there is no living tradition amongst us, owing to the stormy civil wars arising in that most afflicted kingdom, in which records and archives are torn to pieces by the Protestants. For they destroy everything of that kind they can lay their impious hands upon. Towards the end of that period of destruction of all things divine and human, there lived a religious man beloved by all the Catholics, viz :—

Father Teige O'Duane[78], then provincial of Ireland. It was he who first obtained for our religious the right of entry and a house at Louvain, on the first of October, 1624. By some he is known as Teige of the Holy Cross, which is the very title of Sligo abbey.

Father Donald O'Crean, who was also a most worthy provincial, flourished after him. During the fierce storm of persecution, waged under James I., against all the Catholics, this man filled with piety, fortitude, and fervent zeal for defending and fostering the Catholic

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grediebat regnum, pertransiens benefaciendo. Vixit usque ad senectutem maxime decrepitam, ideoque caligaverunt oculi ejus, nec videre quidquam poterat. Orto bello die quarto Octobris, anno 1641, et irrumpentibus hostibus hæreticis, Scotis æque ac Anglis, in comitatum Sligiensem, coactus fuit venerabilis senex fugere a facie hostilis gladii omnia devorantis. Prior Athenriensis, qui fuit tunc vicarius totius provinciæ, eum suscepit omni charitatis pondere in ulnas suas, quem et tota communitas pari amicitia cordialiter amplexa est. Ibi vixit per aliquos annos, ut norma regularis vitæ, usquedum hostis irruperit in illas partes. Dispersa igitur communitate Athenriensi, remissus fuit venerandus magister,ut ipse postulaverat, ad comitatum Sligiensem, ubi a Carolo Coote, Cromwelliani exercitus duce generali in illis partibus, castro de *Baile an Mhota* expugnato, captus est inter reliquos. Licet iste Coote esset implacabilis osor fidei veræ ac religionis, tactus est de cœlo tanta hujus senis veneratione, ut eum transmiserit Sligiam cum præsidio ac salvo conductu, stricte ordinando, ut unaquæque domus in civitate illi solveret quatuor asses per singulos annos quamdiu viveret, etsi suasissent alii duces hæterodoxi et principaliter Robertus Ormsby, eundem patrem e vestigio in patibulo suspendendum.

Advertendum est, quod iste clarus vir tantæ fuerit austeritatis in suum corpus, ut dum degeret Athenriæ, nolebat prorsus vesci carnibus diebus vetitis, et specialiter in Quadragesima, nisi prior eum obligasset sub stricto præcepto. Deinde notandum est, quod dum viveret Sligiæ, sub dicto salvo conductu, semper portaverit Ordinis habitum per publicas plateas, tam enim erat tenax candoris Dominicani; nec acatholici contra-

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truth, went around the kingdom, doing good wherever he passed. Living to a very great old age, he grew so blind that he could see absolutely nothing. On the commencement of the war, on the fourth of October, 1641, and the incursion of the Protestant enemy, Scots as well as English, into county Sligo, the venerable old man was obliged to flee from the face of the all-devouring sword of the enemy. The prior of Athenry, who was then vicar of the whole province, received him to his arms with all charity, and he was likewise received with cordial friendship by the entire community. He lived there for some years, a model of regular life, until the enemy burst into those parts. On the dispersion of the Athenry community, the venerable master was sent, as he had requested, to the county Sligo, where on the taking of the castle of Ballymote, he, along with the rest, was captured by Sir Charles Coote, the general of the Cromwellian army in that province. Athough this Coote was an implacable hater of the true faith and religion, he was touched from heaven with such a veneration for this old man, that he sent him to Sligo with a guard and safe-conduct, strictly commanding that every house in the town should pay him fourpence a year as long as he lived, although the other Protestant leaders, and principally Robert Ormsby, had urged him to hang him from a gallows on the spot.

It should be related about this celebrated man, that he was so austere, that whilst he was living at Athenry, he would not eat meat on the forbidden days, especially in Lent, unless the prior commanded him under strict obedience. We must also relate that when he was living at Sligo under the safe-conduct, he always wore a habit of the Order through the public streets, for he loved the white Dominican robes, and the non-Catholics, in-

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dicebant, sed mirabantur viri decrepiti fortitudinem et constantiam. Quadam die existenti in foro cives catholici præsentarunt illi prædicusium hæreticum dicentes, quod esset ejus amicus intimus Pater O'Mulkerin ex Societate Jesu. Quem ipse circumductis brachiis amplexus, illico se retraxit, aiens quod fœteret fœtore hæreseos; quamobrem Catholici stupefacti sunt, imo et ipse minister hæreticus. Obiit plenus dierum ac suavissimæ famæ indelibili odore refertus, cujus memoria in benedictione est apud Catholicos illius loci.

Sub mea ipsius memoria exstiterunt in eadem domo viri famosi nimis, qui verbo, exemplo, et sacramentorum ministerio ædificarunt populos multos et Jesum Christum glorificaverunt, zelum Eliæ imitantes ac sanctissimi patriarchæ Dominici vestigiis insequentes.

Inter hos fuerunt :—

R. adm. Pater Fr. Dominicus O'Conor, vir insignissimæ pietatis ac puritatis, cujus strenuis laboribus fratres nostri in provincia Ultoniæ restituti sunt, non obstante adverso et valido conamine quorundam obsistentium nervose, ne admitterentur non solum ad districtus in quibus consueverant mendicare, verum etiam ad ipsos conventus quos possederant coram omnium oculis, a primordio fundationum usque ad tempus memorati Cromwelli. Tunc enim coacti fuerant omnes religiosi fugam capere, et omnes fere nostri patres ex illa vasta provincia mortui sunt in exilio. Alii autem redeuntes, accedente aliquali tranquillitate, occupabant nostra loca, e quibus vix avelli poterant, nisi suscitasset ac conservasset Dominus nobis hunc strenuum defensorem et efficacem expugnatorem, qui sanguinis claritate

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stead of objecting, rather admired the fortitude and constancy of the decrepid old man. Being one day in the market-place, some of the Catholic citizens presented a petty Protestant preacher to him, telling him that he was his intimate friend, Father O'Mulkerin, the Jesuit. After embracing him he immediately withdrew, declaring that he had the odour of heresy about him; so that the Catholics, and even the minister himself, were struck with wonder. He died full of days, leaving behind him an undying fame, and his memory is held in benediction by the Catholics of that place.

Within my own memory there lived in the same house very famous men who, by word and example and the administration of the sacraments, edified the people and glorified Jesus Christ, thus imitating the zeal of Elias and following in the footsteps of the holy patriarch Saint Dominic.

Amongst these were:—

Father Dominic O'Conor, a man of the most remarkable piety and purity, by whose strenuous exertions our friars were restored in the province of Ulster, notwithstanding a strong resistance made by some against their admission, not only to the districts in which they had been accustomed to quest, but even to the very abbeys which they had possessed in the sight of all, from their first foundation until the time of Cromwell. For then all the religious had been obliged to take to flight and almost all our fathers belonging to that vast province died in exile. Other people, returning on the restoration of a little tranquillity, occupied our places, from which indeed they could scarcely have been ousted, unless the Lord had raised up and preserved for us this strenuous defender and victorious leader, who, on account of his

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et nominis ac religionis perspicuitate præditus, habebatur plurimi apud Catholicam et vetustam nobilitatem Ultoniæ. Hic pater erat ingens propagator rosarii suis assiduis concionibus, et quamvis esset naturaliter hebetioris linguæ ob balbutiem aliqualem, dum tamen conscendebat pulpitum, erat tam paratæ loquelæ et strenuæ facundiæ, ac si a natura nullum penitus haberet obstaculum. Castimoniæ erat integerrimus custos, ita ut cum nulla persona alterius sexus etiam cum proximis consanguineis colloqueretur extra confessionis tempus, quam semper audiebat in loco aliquo patulo. Obiit valde senex et cum odore celebris famæ apud clerum et populum. Fuit sæpius prior sui nativi conventus, et definitor pro Ultonia in capitulo provinciali, celebrato Kilkenniæ, in mense Januarii, anno 1643.

Eximius P. Fr. Joannes O'Hart, sacræ theologiæ magister, fuit ex eodem conventu, et studiis fructuose peractis in religiosissimo conventu Placentino in Hispania, remeavit ad suum nativum conventum. Inde compulsus abire, ingruente crudelitate hæretici exercitus, se contulit ad conventum Burrisulensem, ubi per aliquod tempus juventutem sæcularem et regularem in humanioribus exercuit. Inde vocatus est ad studium generale Athenriense, tunc operose vigens, et ibidem institutus philosophiæ lector, eandem docuit triennio integro cum fructu uberrimo. Hinc missus fuit ad conventum Kilkenniensem, in quo præfuit studio ut primarius theologiæ professor, usque ad expugnationem regni completam. Tunc ibidem congregatum erat Concilium Supremum regni, conflatum ex omnibus proceribus regni tam ecclesiasticis quam sæcularibus, apud quos iste pater erat specialissimæ æstimationis ob claram illius eruditionem. Erat namque in concionando, doctus, facundus et jucundus; ac in resolvendo morales difficultates se-

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noble birth and his fame and manifest holiness, was greatly esteemed by the ancient Catholic nobility of Ulster. This father was a great promoter of the rosary in his frequent sermons, and, although he had a hesitation in ordinary speech, owing to a stutter, yet, when he ascended the pulpit, he was as ready and eloquent as if he had absolutely no impediment at all. He was such a perfect custodian of chastity, that he would not speak to any person of the opposite sex, even to his own near relatives, outside the time of confession, which he always heard in some open place. He died a very old man and in the odour of good repute with the clergy and people. He was often prior of his own convent, and *Definitor* for Ulster in the provincial chapter held at Kilkenny, in the month of January, 1643.

The good Father John O'Hart, master of sacred theology, belonged to the same community, and, after finishing his studies with success in the religious convent of Plasencia in Spain, returned to his own native convent. Being compelled to depart thence by the cruel onslaught of the Protestant army, he went to Burrishoole, where for some time he taught classics to regular and secular ecclesiastical students. Being called thence to the general school at Athenry, then in full working order, he was made lector of philosophy there and taught it for three years with great results. He was then sent to the convent of Kilkenny, where he directed the studies as first professor of theology, until the complete subjugation of the kingdom. At that period, the Supreme Council of the kingdom was gathered there, consisting of all the leading men in the country, both lay and ecclesiastic, and this father was held in high estimation by them on account of his brilliant erudition. For in preaching, he was learned, eloquent and pleasing, and in settling cases

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curus et solidus. Provincialatum gessit feliciter decennio integro sub reverendissimo Patre Magistro Generali de Marinis. Curavit ut dispersi fratres mansiones stabilirent in locis valde solitariis, et cohabitarent in suis respective districtibus. Sub ipso plurimi juvenes egregii induti ac professi sunt per omnes conventus regni.

Post restauratum regem nostrum, Carolum II., quidam religiosus Minorita, nomine Fr. Petrus Vallesius, addictus novitatibus et instigatus susurris excellentissimi D. Jacobi Butler, ducis Ormoniæ, eo tempore proregis in Hibernia, voluit (reluctante tota ejus provincia) inducere doctrinas peregrinas ac schismaticas contra Summi Pontificis supremam ac infallibilem auctoritatem. Suum pestiferum libellum nuncupavit *Remonstrantiam*, quem P. M. O'Hart, tunc provincialis, transmisit Salmanticam et Complutum, ab utraque academia examinandum, quo audito dominus prorex persuasus a dicto religioso, eum conjecit in carcerem Dubliniensem, in quo detentus annum cum dimidio, nec permissus exire, nisi datis prius vadibus ditissimis ad comparendum indilate statuto tempore, triennium adimplevit sub isto rigoroso vadimonio. Erat vir plane pius ac probus, affabilissimus et humillimus, absque tamen ulla sui ipsius degeneri dejectione. Dum adhuc esset provincialis et magister præclarus suavitate morum et panoplia scientiarum, ibat personaliter ad mendicandum per pagos, imo per montana asperrima, adjungens prædicationum et confessionum audiendarum retributionem salvificam in districtu sui nativi conventus, in quo munitus sacrosancta Eucharistia et extrema unctione, diem clausit extremum, circa annum 1672. Fuit diligentissimus indagator antiquarum rerum gestarum in nostra Hibernia, cujus memorialia si habuissem ad

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of conscience he was safe and solid. He held the provincialship auspiciously for ten entire years, under Father General de Marinis. He took care to make the dispersed friars establish houses in very solitary places and live together in their own respective districts. Under him many excellent youths were received and professed in all the convents of the kingdom.

After the restoration of our king, Charles II., a certain Franciscan of the name of Father Peter Walsh, given to novelties and instigated by James Butler, Duke of Ormonde, at that time lord-lieutenant of Ireland, wanted (in opposition to all his brethren in Ireland) to introduce strange and schismatical doctrines, directed against the supreme and infallible authority of the Roman Pontiff. He called his pestiferous book the *Remonstrance*, a book which Father O'Hart, then provincial, transmitted to Salamanca and Alcalà, to be examined by both academies; on hearing which the lord-lieutenant, urged by the said religious, threw him into prison in Dublin, where he was detained for a year and a half, and, being liberated only on giving heavy bail to appear instantly when wanted, spent three years under this rigorous treatment. He was an extremely pious and upright man, most affable and humble, without however any unworthy spirit of dejection. Whilst actually provincial, this theologian, distinguished for his charming manners and great learning, went personally to quest through the villages, and even through difficult mountainous tracts, giving a spiritual return by preaching and hearing confessions in the district of his own native convent, in which, fortified by the Blessed Eucharist and extreme unction, he closed his life about 1672. He was a most diligent student of the antiquities of our country, and, if I had his notes at hand, I should be

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manum, satisfactionem uberiorem exhibuerim omnibus lecturis hæc exigua notamenta.

Sequitur eximus P. M. Fr. Felix O'Conor, vir vere apostolicus, qui velut sonora buccina spargebat Verbum Dei. Hic, post studia luculenter peracta in Hispania, pergens in patriam, incubuit sedulo prædicationi evangelicæ. Exulans factus ab hæreticis victoribus, venit in Belgium, et moratus est Lovanii pluribus annis, ubi fuit prior meritissimus. Tunc vero temporis, noster rex Carolus II., post patris decapitationem a Cromwellianis, relegatus est cum duobus fratribus suis extra Angliam, et post varios casus declinavit in Belgium, sub asylo Regis Catholici. Circa hos suos principes extorres, conglobati sunt cuncti nobiles Hiberni, ejecti ex nativa hæreditate, cum asseclis et gregariis militibus, ita ut essent numero ad minus quatuordecim millia. Iste Felix sapiens magister re et nomine, percurrebat inter has legiones, annuntians ferventer et facunde veritatem evangelicam in omni Adventu et Quadragesima per plures annos; et omne emolumentum temporale inde acceptum tradebat huic conventui tunc oppresso exulum multitudine. Audivi a patribus gravibus et doctis ex nostra provincia, quod Pater Felix O'Conor possideret quasi memoriter omnes homilias illustrissimi nostri Lanuræ. Deinde profectus est Matritum, ad petendum ratificationem ac confirmationem pensionis huic collegio datæ a serenissimo Rege Catholico, Philippo IV. Inde Romam means, a Congregatione de Propaganda Fide consecutus est annuam pensionem pro quatuor studentibus in hac domo educandis et jurandis ut statim studiis persolutis repatriarent ad suæ missionis executionem. Lovanium Roma rediens, rege nostro evocato ad suum thronum, profectus est in patriam ubi pluries fuit prior perdignus sui nativi conventus et

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able to give greater satisfaction to all the readers of these slender annotations.

The good Father Phelim O'Conor[74], a truly apostolic man, who like a sounding trumpet proclaimed the Word of God, deserves notice next. Returning home after a brilliant course of studies in Spain, he earnestly devoted himself to the preaching of the Gospel. Being exiled by the Protestant victors, he came to Belgium and stayed at Louvain for many years, where he was a most meritorious prior. At that period our king, Charles II., after the beheading of his father by the Cromwellians, was forced with his two brothers out of England, and after various turns of fortune came to Belgium, under the protection of the Catholic King. Around these their exiled princes, there gathered all the Irish nobles who had been driven from their estates, with their retainers and common soldiers, at least fourteen thousand in number. That wise Father Phelim, a master in name and in reality, went among these troops for many years, preaching the Gospel truths with fervour and eloquence, during every Advent and Lent for many years; and all the temporal gain he derived from it he gave to this convent, burthened at that time by a multitude of exiles. I heard from grave and learned fathers of our province that Father Phelim O'Conor almost knew by heart all the homilies of our illustrious Lanura. He went to Madrid, to seek the ratification and confirmation of the pension bestowed on this college by the Catholic King, Philip IV. Then on going to Rome, he obtained an annual pension from the Propaganda for four students who were to be educated in this house and should take an oath that immediately on finishing their studies, they would return home for the work of their mission. Returning from Rome to Louvain, on the restoration of

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semel conventus Roscomanensis. Valde vigilans erat in non vestiendo nisi ingeniosos, morigeros et honesti natos juvenes (qui plerumque in ejus conventu nobiles erant); novit enim prudentissimus pater quod quartum bonum Ecclesiae et Ordini nascatur ex simili vigilantia. Infatigabiliter prædicavit usque ad breve tempus ante mortem. Fuit vir valde facetus et hilaris sine ulla levitate; æquanimis in persecutionibus ac aliis supervenientibus adversitatibus. Fractus denique laboribus assiduis et annorum cumulo, transiit ad meliorem vitam, vere pœnitens et sacramentis munitus, in suo conventu, circa annum 1686.

R. P. Fr. Terentius O'Connell, ex eodem conventu, vir simplex, rectus, ac timens Deum, complevit missionarii munus fideliter, sedulo ac devote in Anglia, Londinii et alias, multo tempore (stante tunc extrema necessitate sacerdotum in illo regno), et amatus ab omnibus sibi cognitis orthodoxis, ob ejus mansuetum ac gratiosum conversandi modum, diem clausit extremam confortatus sacramentis, Londinii, anno 1668. Suo conventui Sligiensi reliquit trecentas libras sterlingas, quas memoratus P. M. Felix O'Conor posuit in Hibernia ad censum annuum pro eodem.

R. P. Fr. Hugo Mac Martin ibidem fuit, vir insigni pietatis dono et simplicitatis columbinæ ac prudentiæ gratia imbutus, sacerdos et confessarius, orationi plurimum deditus, qui refertus bonis operibus, plusquam octogenarius pie obdormivit in Domino. Hic mansit in patria jugiter et fructum multum fecit in sua simplicitate.

R. P. Fr. Thomas O'Hart, ex eodem conventu, studiis suis bene completis Pallantiæ in Hispania, repatrians

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our king to his throne, he went home to Ireland where he was often a worthy prior of his native convent and once prior of Roscommon. He was very careful to receive to the habit only those young men (who often in his convent were nobles) who were talented, obedient and of good birth; for the prudent father knew that no small portion of good arises to the Church and the Order from similar foresight. He preached indefatigably until a short time before his death. He was very facetious and merry, yet without any levity, and was of even mind in persecutions and other adversities. Broken down at length by constant toil and the weight of years, he passed to a better life, truly penitent and fortified by the last sacraments, in his convent about 1686.

Father Terence O'Connell, of the same community, a man simple, upright and fearing God, did the work of a missionary in England, at London and elsewhere, for a long time with zeal, energy and devotion (there being an extreme dearth of priests in that kingdom), and was beloved by all the Catholics who knew him, on account of his mild and agreeable manners. He died comforted with the last sacraments, in London, in 1668. He left thirty pounds sterling to his convent of Sligo, which the above-mentioned Father Phelim O'Conor placed out to yearly interest for it in Ireland.

Father Hugh MacMartin belonged to the same community, a man imbued with a singular gift of piety and the grace of dovelike simplicity and prudence; a priest and confessor very much given to prayer, who, full of good works, died piously in the Lord at more than eighty years of age. He always remained in Ireland and effected much good in his simplicity.

Father Thomas O'Hart, of the same community, after finishing his studies at Palencia in Spain, devoted him-

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operam dedit fortiter prædicationi, quam cum non exigua utilitate audientium exercuit per plures annos. Postea factus prior Limericensis ac assumptus in socium provincialis, circuivit totum regnum. Fuit vir prudens et maxime mansuetus. Orta autem crudelissima persecutione in Anglia, eademque diffusa vehementer per Hiberniam, compulsus est discedere Limerico et delitescere in montibus, ubi cum summa resignatione, munitus sacramentis, quievit placide in Domino.

Hoc tempore plures Catholici omnino insontes, accusati a falsis testibus, morte apparenter contumeliosa, at in re, gloriosissima, affecti sunt; inter quos illustrissimus Dominus Oliverius Plunkett, nomine clarus at præclarior meritis, archiepiscopus Armacanus et primas totius regni, ductus ex Hibernia sub præsidio militari Londinium, suspensus, strangulatus, decapitatus ac membratim sectus est, prima die Julii (stylo veteri), anno 1681. Cujus commemorationem hic facio, quia celeberrimus iste præsul erat affectuosissimus erga Ordinem nostrum, et etiam ut circumstantiam fugæ dicti patris ac aliorum religiosorum notarem. Ex hujus magni antistitis sententia, Romæ confirmata anno 1671, nostri patres finalem tranquillitatem nacti sunt in Ultonia. Fuit mihi personaliter notus, dum degerem Pontanæ prædicator et magister novitiorum, et revera, non loquendo de illius martyrio, fuit vir omni exceptione major.

R. P. Fr. Michael O'Hart, ex eodem conventu, studiis gloriose perfectis in conventu (nobilissimo religione et studio) Sancti Ildefonsi *de Toro* in Castella Veteri, ob vivacis ingenii præstantiam ibidem affiliatus est; et immediate factus lector, philosophiam cum splendore

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self thoroughly to preaching, to the no little profit of his hearers, for many years. Being afterwards made prior of Limerick and taken as companion by the provincial, he made the circuit of the whole kingdom. He was a prudent and extremly meek man. On the rising of the cruel persecution in England and its virulent diffusion throughout Ireland, he was obliged to leave Limerick and hide in the mountains, where, fortified by the last sacraments, he rested with calm and perfect resignation in the Lord.

At this period many perfectly innocent Catholics, accused by false witnesses, were put to an apparently shameful, but in reality, a most glorious death; amongst whom Dr. Oliver Plunkett, of celebrated name but still more renowned by his merits, archbishop of Armagh and primate of the whole kingdom, after being brought away from Ireland to London under a military guard, was hanged, strangled, beheaded and quartered, on the first of July (old style), 1681. I leave this little record of him here, because this celebrated prelate was very well-affected towards our Order, and also that I might explain the circumstances of the flight of the above-mentioned father and the other religious. Owing to the decision given by this great bishop, and confirmed at Rome in 1671, our fathers finally obtained tranquillity in Ulster. He was personally known to me when I was preacher and master of novices at Drogheda, and indeed, I may observe, without speaking of his martyrdom, he was an unexceptionally great man.

Father Michael O'Hart, of the same community, after going through a brilliant course of studies in the convent (most celebrated for piety and study) of Saint Ildefonsus, of Toro in Old Castile, on account of his extraordinary talents, was affiliated there; and, being at once made

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docuit per triennium, quo tempore actum publicum theologiæ sustinuit lucide in capitulo provinciali Beneventano. Deinde missus est Lovanium magister studentium institutus, indeque Romam vocatus est ad studium Sancti Xisti, ibique professor theologiæ fuit ad tempus. In patriam redux, cessante acerba persecutione quodammodo, scholam magnam exercuit pluribus annis in philosophia et theologia morali. Tandem communitus divinis sacramentis, placide mortuus est in conventu Roscomanensi, anno 1688.

R. adm. P. Fr. Patricius Mac Donogh, ex eodem conventu, noster carissimus condiscipulus Salmanticæ, ubi fructuose navavit operam strenuam studiis philosophiæ ac theologiæ, habitus est ab omnibus ibidem ut speculum virtutum, ita ut communiter appellaretur *angelus*, tum in magno et religiosissimo novitiatu, tum etiam apud omnes patres. Nunquam eum vidi commotum ira adhuc parva, nec memini me vidisse suæ ætatis religiosum mitiorem. Vixit aliquo tempore in sui Ordinis conventu ad Sanctum Sebastianum, post completa sua studia, ubi plurimum æstimabatur. Sane vixisse Salmanticæ in conventu Sancti Stephani sexennio et ultra, cum totius magnificae domus approbatione et cultu, plenarium testimonium est magnæ probitatis ejus; nondum enim novi intra aut extra Ordinem nostrum aliquem conventum (etsi multos viderim per annos quadraginta et unum in quibus religiosus indignus sum), qui eum superaret, ne dicam æquaret, religione conspicua, observantia exacta et claritate scientiæ, ad normam primævi status nostri Ordinis. Indulgeat criticus æmulator, quia testimonium sincerum, verum ac debitum perhibeo almæ meæ nutrici et educatrici celeberrimæ. Hic repatrians suum adivit conventum, ubi adhibens

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lector, gave a splendid course of philosophy for three years, during which time he made a lucid defence of a public theological thesis, before the provincial chapter at Benevento. He was then sent to Louvain as master of students, and was afterwards called to Rome, to the school at Saint Sixtus, where he was for some time professor of theology. Returning home, as the persecution had declined somewhat, he conducted a large school of philosophy and moral theology for many years. At length, fortified by the last sacraments, he died a tranquil death in the convent of Roscommon, in 1688.

Father Patrick MacDonogh, of the same community, our dear fellow-student at Salamanca, where he devoted himself with energy and success to the study of philosophy and theology, was esteemed by all there as a mirror of virtue, so that he was generally called the *angel*, both in that great and religious novitiate as well as among all the fathers. I never saw him roused to the least anger, nor remember to have met with a meeker religious of the same age. After finishing his studies, he lived for some time in a convent of his Order at San Sebastian, where he was greatly esteemed. Indeed to have lived at Salamanca, in the convent of Saint Stephen for six years and more, in the esteem and reverence of that magnificent community, is abundant testimony to his probity; for I have not known inside or outside our Order any convent (although I have seen many during the forty-one years I have been an unworthy religious), which surpassed, or even equalled it, in sterling piety, exact observance and the reputation for science, according to the pattern of the primitive state of our Order. May the critics pardon me for giving this sincere, true and dutiful testimony to the convent that was my good nurse and renowned educator. On returning home he went to

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diligentiam plurimam prædicationi, catechismo, confessionibus audiendis et propagationi sacratissimi rosarii, factus est prædicator-generalis, et sæpius sui conventus prior. Exemplar fuit seriæ pietatis in Ordine et populo, sed celebranda semper ejus profunda humilitas sileri nec debet, nec potest; nam, cum noster reverendissimus pater magister generalis, Fr. Antoninus Cloche, eundem exulem jam residentem Bilbao in Hispania instituerit provincialem Hiberniæ, humillime cessit oneri et honori, nec ullatenus adduci poterat, ut acceptaret oblatum honorem ab eo nunquam solicitatum. Erat continuo valetudinarius a regressu in patriam usque ad obitum, laborans jugiter cum magna tolerantia; sciebat enim apprime quod virtus in infirmitate perficitur. Refectus igitur adorabili Eucharistia et extrema confortatus unctione, migravit ad meliorem vitam, anno 1705, in refugio quod nostri religiosi Hiberni habent ibidem, cujus tunc fuit vicarius.

R. P. Fr. Constantinus Mac Donogh ex eodem, conventu, insigniter studuit in conventu Sancti Pauli, Pallantiæ, eratque gratiosus religiosus, et ingenio tam acutus, ut primarius lector theologiæ in illa domo affirmaverit, se nunquam novisse parem illi fratri amanuensem, quoad penetrantis ingenii vivacitatem. Remeans in patriam se exercuit accurate in prædicatione Evangelii, et devenit cito tam perfectus in hoc ministerio, ut ejus strenua facundia et facilitas in prædicando provocaverit omnes ad admirationem et ædificationem. Unde institutus fuit prædicator Pontanæ; qua urbe dedita Principi Arausicano, post conflictum apud flumen Bovindam, hic religiosus cum facultate provincialis, factus est sacellanus legionis cum qua venit in Galliam, ubi pie migravit ex hac vita.

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his convent, where for the great pains he took in preaching, catechizing, hearing confessions and promoting the holy rosary, he was made preacher-general and was often prior of his convent. He was a model of earnest piety before the Order and the people, and I should not and cannot be silent respecting his remarkable and profound humility; for, when our general, Father Anthony Cloche, appointed him, while still residing in exile at Bilbao in Spain, provincial of Ireland, he most humbly declined the burthen and dignity, nor could he be persuaded to accept that honour never sought after by him. He was a constant invalid from his return home till his death, labouring always in great suffering; for he knew well that virtue is perfected in infirmity. Refreshed with the Blessed Eucharist and strengthened with extreme unction, he passed to a better life, in 1705, in the refuge that our Irish religious have there, of which he was then vicar.

Father Constantine MacDonogh, of the same community, studied with distinction in the convent of Saint Paul at Palencia, and was an agreeable religious, and of such an acute intellect, that the first lector of theology in that house affirmed that he never had experience of an amanuensis equal to that brother in quick perception. Returning home he exercised himself carefully in the preaching of the Gospel, and soon became so perfect in this ministry, that his energetic and ready eloquence excited all to admiration and piety. He was therefore appointed preacher at Drogheda; but, when that city was surrendered to the Prince of Orange, after the battle of the Boyne, this religious with the provincial's permission, was appointed chaplain of a regiment with which he came to France, where he died a pious death.

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Ex filiis ejusdem domus vivunt adhuc :—

R. adm. P. M. Fr. Carolus O'Conor, noster ad tempus condiscipulus Salmanticæ, ubi magni habebatur ob morum gratiosum candorem. Multis annis fuit ibidem zelator, et quidem valde vigil, in novitiatu Salmanticensi ; deinde factus lector in studio Sanctæ Crucis, Lovanii, docuit philosophiam et fuit ibidem magister studii. Inde Romam vocatus, longo tempore theologiam docuit in conventu Sancti Xisti, ubi nunc residet confessarius monialium Ordinis nostri.

R. adm. P. M. Fr. Ambrosius O'Conor, studiis peractis, factus est procurator generalis pro provincia Hiberniæ in Curia Matritensi, quod officium gessit laudabiliter triginta annos. Institutus provincialis, profectus est illico ex Hispania Lovanium, ad visitandum suum collegium Sanctæ Crucis ; deinde statim ivit per Hollandiam et Angliam in Hiberniam, ut inspiceret statum aliquorum ex nostris patribus ibi adhuc manentium. Variis modis conquisitus ab hæreticis, Deo opitulante, illæsus remeavit per dictas vias Lovanium, et inde per Galliam Matritum, ubi modo residet, factus secundo provincialis.

R. P. Fr. Michael O'Hara, studiis completis gratiose in Lusitania, iter cepit in patriam et institutus erat lector in suo conventu. Bello autem omnia perturbante, nequivit exequi domi suum officium, et commoratus est in suo conventu religiose quoadusque regno devicto, recesserit cum exercitu in Galliam. Vixit Attrebati multis annis approbatus confessarius, et docuit in duabus abbatiis. Nunc autem, ut audio, moratur in conventu Luxoviensi, in provincia Franciæ.

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Of the sons of the same house there are still living:

Father Cathal O'Conor, our fellow-student for a time at Salamanca, where he was much esteemed, on account of his agreeable and upright bearing. For many years he was dean, and indeed a vigilant one, in the novitiate at Salamanca; being then made lector in the school of Holy Cross, Louvain, he taught philosophy and was master of studies there. On being thence called to Rome, he taught theology for a long time in the convent of Saint Sixtus, where he is now residing as confessor of the nuns of our Order.

Father Ambrose O'Conor[76], after finishing his studies, was made general procurator for the Irish province at the Court of Madrid, a post he worthily filled for thirty years. On being made provincial, he at once set out from Spain to Louvain, to make a visitation of his college of Holy Cross; he then immediately went through Holland and England to Ireland, that he might inquire into the condition of some of our fathers still remaining there. Though sought for in various ways by the Protestants, he came back safe, with the help of God, taking the same way to Louvain, and went thence through France to Madrid, where he is now residing, having been made provincial for the second time.

Father Michael O'Hara, after making a good course of studies in Portugal, went home and was appointed lector in his convent. However, as the war was upsetting everything, he could not fulfil the duties of his office, so, remaining quietly in his convent until the subjugation of the kingdom, he departed with the army to France. He lived as an approved confessor in Arras for many years and taught in the two abbeys there. Now, however, as I am informed, he is staying in the convent of Luxeuil, in the province of France.

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R. P. Fr. Lucas O'Leydan, honestissimus religiosus, studiis perfectis in Hispania, petiit patriam, et mansit in suo nativo conventu usque ad commune exilium sub usurpatore, Arausicano Principe. Nunc vivit Matriti, in conventu Rosarii.

De Fratribus Ballindunensibus.

In eodem Comitatu Sligiensi est conventus Ballindunensis, fundatus a Domino Mac Donogh, prænobili viro et quondam barone de *Tyrawley*. Determinatum fundationis tempus nescio, imo nec filiorum ejusdem possum exhibere exactam rationem. Novi autem, dum recenter essem professus, R. P. Fr. Thaddæum Mac Donogh, senem et priorem illius conventus. Fuit vir probus et suavis et licet non multum literatus, solicitus valde erat circa sui conventus augmentum. Vestivit aliquos bonos juvenes, ex quibus.

R. P. Fr. Jacobus Mac Donogh studia perfecit in Hispania, et redux in patriam fuit prior Urlariæ ac postea in conventu Arcloensi, vulgo *Inbher Mor*, rexitque prudenter et religiose utrobique. Tandem profectus est in Galliam, expugnato regno nostro, et in conventu sui Ordinis, Bovariæ ad mare, ardenti febri consumptus, et recreatus divinis sacramentis, diem clausit extremum, anno 1692.

Legi fuisse erectum conventum pro nostro Ordine ab illustrissimo Domino O'Gara, quondam barone prænobili et antiquo, in quodam loco, qui dicitur hibernice *Cnocmor*, latine autem Collis Magnus, at non audivi

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Father Luke O'Leydan, a most virtuous religious, after finishing his studies in Spain, went home and remained in his own native convent until the common exile under the usurper, the Prince of Orange. He is now living at Madrid, in the convent of the Rosary.

The Friars of Ballindoon.

In the same county of Sligo, there is an abbey[76] at Ballindoon, founded by The MacDonogh, a nobleman formerly baron of Tyrawley. I do not know the precise time of the foundation nor can I give an exact account of its sons. I was acquainted, however, soon after my profession, with Father Teige MacDonogh, then already an old man and prior of that convent. He was an upright and agreeable man, and although not much of a scholar, was very solicitous about the increase of his community. He clothed some good young men in the habit, of whom

Father James MacDonogh made his studies in Spain, and on his return was prior of Urlar and afterwards of the convent of Arklow, commonly called Inbep Mop, and ruled in both places with prudence and piety. At length he went to France, on the subjugation of our kingdom, and in the convent of his Order at Boulogne-sur-mer, wasted away with fever, he died in 1692, refreshed with the last sacraments.

I have read that there was an abbey[77] erected for our Order by O'Gara, formerly a noble baron of ancient lineage, in a certain place which is called Cnocmop in Irish, and in English Knockmore, but I have not

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meis temporibus habitatum fuisse ab aliquo, et consequenter filiorum ejus (si qui fuerint), non est memoria, apud me saltem.

De Fratribus Roscomanensibus.

In Comitatu Roscomanensi est conventus magnificus, fundatus, anno 1253, a clarissimo et regia stirpe nato, Domino Hugone O'Conor. Mœnia ecclesiæ adhuc subsistentia ostendunt ad oculum hujus operis magnitudinem tanto patrono congruam, qui hanc domum locupletavit prædiis multis et ornamentis ecclesiasticis. Hujus Hugonis pater erat Felix O'Conor, filius legitimus ac hæres serenissimi principis, Domini Caroli O'Conor, qui cognominatus est *Rubræ Manus*, et qui in tota Connacia regnavit absolute triginta sex annos; et cujus pater fuit Dominus Terentius O'Conor, cognominatus *Magnus*. Hic fuit monarcha totius regni Hiberniæ, anno 1172, in quo Angli primo illud invaserunt. Horum heroum mentionem expresse facimus propter duo: primum est, ut innotescat verus fundator hujus conventus, contra auctorem anonymum Gallicum, qui in sua *Historia Monastica Hiberniæ* dicit (pagina 218), hunc conventum stabilitum fuisse a patre fundatoris, videlicet a Domino Felice O'Conor, qui obiit multo prius quam hæc fundatio inceperit; secundum, quia recolendo nostrorum conventuum fundationes ac etiam filiorum memoriam, justissimum est ut renovemus pari diligentia fundatorum memoriam, qui Christiana et heroica liberalitate tot bona in Ecclesiam sanctam profuderunt, quod et facturus sum circa unumquemque fundatorem, dummodo nanciscar uniuscujusque notitiam certam ac indubitatam. Hic conventus plures possedit filios insignes; penes me tamen non est eorum omnium notitia.

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heard that in my time it was inhabited by anybody, and consequently there is no historical account of its sons (if there were any), at least in my hands.

The Friars of Roscommon.

In County Roscommon there is a magnificent abbey,[18] founded in 1253 by Hugh O'Conor, who came of a most distinguished and royal race. The walls of the church still in existence show the former magnitude of this work, worthy of such a patron who endowed this house with many lands and ecclesiastical ornaments. The father of this Hugh was Phelim O'Conor, the legitimate son and heir of Cathal O'Conor, called of the *Red Hand*, who reigned absolute monarch of all Connaught, for thirty-six years, and whose father was Terence O'Conor, called the Great. The latter was the monarch of the whole kingdom of Ireland, in 1172, when the English first invaded it. We make express mention of these heroes for two reasons: first, that the real founder of this abbey may be known, in spite of the anonymous French author, who says in his *Monastic History of Ireland* (page 218), that this abbey was founded by the father of the real founder, viz., by Phelim O'Conor, who died much earlier than this foundation was made; secondly, that when considering the foundation of our abbeys and also the history of their sons, it is most just that we should unearth with equal diligence the memory of the founders, who with Christian and heroic liberality bestowed so many goods on holy Church, a work I am determined to do about every founder, provided that I can obtain certain and indubitable records concerning each. This abbey was the mother of many distinguished sons, but I have not about me records of them all:

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Quorum vero memoria mihi nota est sunt sequentes:

Illustrissimus et reverendissimus D. Fr. Thaddæus Mac Keogh, episcopus Clonfertensis, peregit egregie sua studia in conventu Pampilonensi et tunc perrexit in patriam. In suo nativo conventu et Athenriæ prædicavit docte ac luculenter multis annis. Fuit scientificus et canorus cantor (quod tamen nostratibus nunc non est valde commune, ob praxeos defectum), fuit etiam mirifice stabilis et lenissimæ conversationis, et perexemplaris in omnibus suis actionibus. Moratus est non paucis annis cum illustrissimo Domino Ulissi de Burgo, marchione de Clanricarde, Londinii, ubi factus episcopus repetiit patriam gregemque sibi commissum vigilanter gubernavit viginti annos ad minus. Animam pie reddidit suo Creatori, munitus omnibus S. Matris Ecclesiæ sacramentis, anno 1687, sepultusque manet in Sacello Beatæ Virginis de Rosario, quod vocatur Kilcorban. Ante patriæ ruinam hoc sacellum pertinuit ad conventum Athenriensem, et statua Beatæ Virginis, quæ colebatur veneranter ibidem, servatur apud familiam nobilem Burgorum de *Pallis*. Crebra miracula quæ patrat Deus per istam statuam Beatissimæ Virginis confirmant continuo Catholicos in fide vera et in cultu Reginæ Cœlorum. Verisimile est quod venerandus noster antistes, ex ejus alta devotione ad Sanctam Dei Matrem, voluerit ibi sepeliri, conventus enim noster Sancti Petri Martyris de Portumna distabat fere æqualiter a loco in quo obiit. Gallicus auctor tribuit Kilcorban patribus Franciscanis, sed male informatus est; noster enim conventus Athenriensis præter illam ecclesiam possidebat prædium ibidem.

Insignis vir, R. adm. et eximius P. Fr Joannes Beirne, sacræ theologiæ præclarus magister, ex hoc conventu

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Those, however, who are known to me are the following:—

Dr. Teige MacKeogh, bishop of Clonfert, made very good studies in the convent of Pampeluna and then went home. In his own native convent and at Athenry he preached with learning and fluency for many years. He was a scientific and melodious cantor (which is at present not very common amongst our Irish brethren from want of practice), he was also a man of wonderful firmness though gentle in his manners, and was most exemplary in all his actions. He stayed for some years with Ulick Burke, marquess of Clanricarde, at London, whence on being made bishop, he went home and governed with vigilance the flock committed to his care for at least twenty years. Fortified with all the sacraments of our holy mother the Church, he gave his soul to his Creator, in 1687, and lies buried in the chapel of the Blessed Virgin of the Rosary, called Kilcorban. Before the ruin of our country this chapel belonged to Athenry abbey, and the statue of the Blessed Virgin, which is devoutly venerated there, is preserved in the noble family of the Burkes of Pallis. The frequent miracles which God works through this statue of the Blessed Virgin continually confirm the Catholics in the true faith and devotion to the Queen of Heaven. It is probable that our venerable bishop, from his profound devotion to the Holy Mother of God, wished to be buried there, for the abbey of Saint Peter Martyr of Portumna was almost equally distant from the place in which he died. The French author assigns Kilcorban to the Franciscan fathers, but he is badly informed; for our abbey of Athenry besides that church possessed a farm there.

The great and distinguished man, Father John Beirne, a celebrated master of sacred theology, belonged to this

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fuit. Studia peregit Salmanticæ, et in conventu Beatæ Virginis *de Atocha*, et ingenii profundi et subtilis, docuit philosophiam in studio nostro Pragensi in Bohemia, ubi etiam fuit magister studii. Deinde factus regens in collegio Sanctæ Crucis, Lovanii, theologiam multis annis explicuit cum magno discipulorum beneficio ac aliorum auditorum. In disputationibus contra anti-Thomistas, erat formidabilis illis; etenim versatissimus erat in littera magni patris nostri Augustini ac Divi Thomæ; imitabaturque modum scholasticum nostri illustrissimi Godoy, cujus fuit discipulus. Redux in patriam operose laboravit in vestiendo multos egregios juvenes. Plurima probra insons perpessus est, inter quæ memorabile est ipsum adductum super nudo equo, ligatus pedibus sub ventre equi et stipatus militibus, ad tribunal hæreticum Dubliniense, ubi accusatus est de crimine concubinationis a quodam sacerdote parocho, nimis æmulo ac invidioso quod populus confluerat diebus festivis ad ejus domicilium ad audiendum ab eo et ab aliis religiosis Verbum Dei, quod efficaciter et jucunde promebat. Ad tribunal ergo positus strictissime examinandus, Dei gloriam, Ecclesiæ et sui Ordinis honorem, ac sui ipsius famam, efficacissime pugnavit ac in salvo stabilivit, muliere per munera inducta ab accusatoribus ad testificandum contra illum, aperte et spontanee fatente se nunquam novisse hominem, et corruptam, se declarante, per munera accusantium. Unde, Deo sic providente, gloriose et triumphanter evasit venerabilis et innocens vir, cum gaudio eximio omnium Catholicorum, et laude singulari hæterodoxorum, ac confusione inexplicabili falso accusantium, inter quos erat quidam titulatus nobilis Catholicus, qui, zelo non secundum scientiam stulte ductus, favit fortiter sacerdoti accusatori. Clarus religiosus hunc nobilem reprehendit in

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community. He made his studies at Salamanca and in the convent of the Blessed Virgin of Atocha, and being of a profound and subtle mind, taught philosophy in our school at Prague in Bohemia, where he was also master of studies. Being then made regent in the college of Holy Cross, Louvain, he taught theology for many years, to the great benefit of his scholars and other auditors. In the disputations with the anti-Thomists he was a terror to them; for he was thoroughly well versed in the text of our great father Saint Augustine and of Saint Thomas, and followed the scholastic method of our illustrious Godoy, whose disciple he was. On his return nome he went to great pains in receiving many excellent young men. This innocent man was the object of several libels, amongst which it is worth mentioning that on one occasion he was brought to the Protestant court in Dublin, under a guard of soldiers, on a bare-backed horse, with his feet tied together underneath, where he was accused of the crime of concubinage by a certain parish priest, who had been moved to jealousy and envy, because the people crowded to his dwelling on festival days to hear from him and other religious the Word of God, which he preached with power and grace. Being therefore brought to the court to be closely examined, he most successfully and thoroughly vindicated the glory of God, the honour of the Church and his Order, and his own good name, whilst the woman, who had been induced by the accusers with bribes to bear witness against him, openly and freely stated that she had never known the man, declaring also that she had been corrupted by the bribes of the accusers. Wherefore by the providence of God, the venerable and innocent man came forth glorious and triumphant, to the great joy of all the Catholics, the singular good-will of

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facie totius tribunalis. Qua liberatione ab imposturis infamibus delata ad serenissimam et maxime piam reginam Angliæ, nunquam potuit dictus nobilis obtinere ullum favorem aut etiam colloquium ab illa. Hujus turpis cooperationis pœnituit valde dictum dominum, qui dicebat crebro quod inde vereretur extinctionem suæ posteritatis. Sive ex hac aut ex alia causa, res ita evenit, quia de lumbis ejus non est aliquis aut aliqua existens; judicia enim Dei, abyssus multa. Iste magnus magister erat primogenitus prænobilis Domini O'Beirne, sed religione multo nobilior. Fuit sæpius prior perdignus sui nativi conventus et semel conventuum Clonshanvillensis, Trimmensis ac Naasensis, fidelis et prudens dispensator suorum grandium talentorum. Obiit munitus sacramentis Ecclesiæ, anno 1687.

R. P. Fr. Dominicus O'Conor, ex eodem conventu, finiens sua studia laudabiliter in magnifico conventu Sancti Pauli Burgis in Hispania, in suam rediit patriam, et factus prior conventus Traleiensis, gloriose se exercuit in prædicatione Verbi Dei. Fuit ibi et in suo conventu acceptissimus clero et populo; continuo prædicabat docte et facunde, et zelosissimus fuit in propagatione sacratissimi rosarii. Prior sui nativi conventus et vicarius-provincialis institutus a nostro provinciali, obiit anno 1705, vere pius et bonus vir.

R. P. Fr. Ambrosius Fitzgerald, ex eodem conventu, studuit in collegio Sanctæ Crucis, Lovanii, et Romæ

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the Protestants, and to the deep confusion of the false accusers, amongst whom was a titled Catholic nobleman, who, led by a blind zeal not according to knowledge, strongly favoured the accusing priest. The distinguished religious censured this nobleman before the whole court, and when his vindication from the vile calumny reached the ears of the pious Queen of England, this nobleman could never afterwards obtain any favour from her or even an audience with her. The nobleman heartily repented of his share in the shameful affair, and often said that he feared the extinction of his posterity on account of it. Whether from this or some other cause, it really came to pass, and he has left neither son nor daughter: for the judgments of God are a deep abyss. This great theologian, the eldest son of the noble O'Beirne, nobler still by his piety, was often the worthy prior of his own native convent, and once respectively in the convents of Clonshanville, Trim and Naas; and he was a faithful and prudent steward of his great talents. He died, fortified with the last sacraments of the Church, in 1687.

Father Dominic O'Conor, of the same community, after finishing his studies in the magnificent convent of Saint Paul, at Burgos in Spain, returned home, and on being made prior of the Tralee convent, became a brilliant preacher of the Divine Word. He was most acceptable there and in his own convent to the clergy and people; he constantly preached with learning and eloquence and was a most zealous promoter of the holy rosary. Whilst prior of his own native convent and after being appointed vicar-provincial by our provincial, he died in 1705, a truly pious and good man.

Father Ambrose Fitzgerald, of the same community, studied in the college of Holy Cross, Louvain, and like-

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pariter in Sancto Xisto. Fuit perspicacis ingenii et candidissimus religiosus. Prædicator strenuus in lingua Anglica, prædicavit Pontanæ et Dublinii cum speciali fructu et laude. Procurator suæ provinciæ Hiberniæ in Curia Londiniensi, ad meliora migravit e vita ibidem, circa annum 1698.

R. P. Fr. Michael O'Conor, ex eodem conventu, studuit Salmanticæ et erat pius et probus religiosus. Redux in Hiberniam, factus sui conventus prior, diem pie clausit extremum.

R. P. Fr. Edmundus O'Beirne, ex eodem conventu Roscomanensi et bis supprior, et pro fide, patria, ac Sanctæ Sedis Apostolicæ debita tuenda auctoritate, extrema agens ac patiens, a sectariis ad necem perquisitus, demum in eorum manus incidit anno 1652, statimque, bipennibus, sclopis et gladiis undique confectus, zeli sui ardorem triumphali sanguine purpuravit.

R. P. Fr. Raymundus Mac Eochaidh, alias Keoghy, ex eodem conventu, pari felicitate potitus est sequenti anno, qui ab hæreticis captus in religionis odium extremo supplicio affectus fuit.

Fr. Bernardus O'Kelly, ex eodem conventu, post diuturnum carceris squalorem, vectes ferreas ac inediam (qua coactus est ad vendendam unicam qua tegebatur vestem, ut panem emeret) Galviæ damnatus ad mortem, anno 1653, suspendio publico animam gloriose pro causa religionis posuit.

Fr. Donaldus O'Naughten, conversus ex eodem conventu, observantiæ tenacissimus, et lineis nunquam a vestitione sua ad carnem usus habitumque Ordinis in media persecutione palam portans, suo rosario in manu semper gestato addictissimus, post verbera plurima.

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wise at Rome in Saint Sixtus's. He had a most clear intellect and was a most open-minded religious. Being an energetic preacher in the English language, he preached in Drogheda and Dublin with most favourable results. While procurator of the Irish province at the Court of London, he there passed to a better life, about 1698.

Father Michael O'Conor, of the same community, studied at Salamanca, and was a pious and upright religious. On being made prior after his return to Ireland, he died a pious death.

Father Edmond O'Beirne,[79] of the same Roscommon community and twice subprior of it, being pursued to death by the Protestants for his faith, his country and the rightful defence of the authority of the Holy Apostolic See, at length fell into their hands, in 1652, and being at once attacked on all sides with pikes, guns and swords, triumphantly coloured his ardent zeal with the purple stains of his blood.

Father Redmond Mac Eochaid, otherwise Keoghy, shared the same happy lot the following year, for being captured by the Protestants he was slain out of hatred to religion.

Brother Bryan O'Kelly, of the same community, after enduring in prison for a long time filth, iron fetters and starvation (by which he was compelled to barter for bread the only garment that covered him), being sentenced to death in Galway, in 1653, was hanged in public and died a glorious death for the cause of religion.

Brother Donald O'Naughten, a laybrother of the same community, most observant of his rule, never from his reception using linen next his skin, and always openly wearing the habit of the Order in the midst of the persecution, most devoted to his rosary which he always

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jussu præfecti militum gladio interimitur anno 1648, vere Israelita in quo dolus non erat.

Alii ex hoc conventu sustinuerunt agones varios, quorum nomina non sunt mihi ad manum, et quos relinquo pro Libro Vitæ.

Vivunt adhuc ex eadem domo :—

R. adm. P. Fr. Felix Mac Dowell, qui studiis fere finitis in magno et observantissimo conventu Vallesoletano, perrexit in Italiam, ibique inter nostri Ordinis patres Anglos, docuit in conventu SS. Joannis et Pauli. Deinde factus prior Sancti Xisti, expleto prioratus officio ac factus etiam præsentatus, patriam repetivit, ubi orto bello inter nostrum serenissimum et vere Catholicum regem Jacobum et rebelles Anglos et Scotos gubernatos ab Arausicano Principe, usurpatore injustissimo, dictus pater fuit sacellanus legionis dychamorum usque ad devictum ab inimico regnum. Quo tempore transfretavit, et post varios casus regressus est in Angliam, ubi nunc residet, ut fertur. Vir religiosus et pius est.

Rev. adm. P. Fr. Patricius Plunkett, ex eadem domo, doctor Sorbonicus, studia sua complevit in celeberrimo conventu Sancti Jacobi, Parisiis, docuitque ibidem apud quasdam abbatias cum fructu. Tandem vocatus est Romam, ad fundationem eminentissimi D. Cardinalis de Cassanatte, ibique deget modo, factus Definitor pro præsenti capitulo generali.

R. P. Fr. Petrus O'Flynn fuit prior multis annis in conventu Rathbrannensi et venit in Galliam in communi exilio, ibique alicubi degit.

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carried in his hands, after receiving many blows was slain with a sword by order of a military officer, in 1648: truly an Israelite in whom there was no guile.

Others belonging to this community were put to cruel deaths in various ways, whose names I have not by me and whom I leave to the Book of Life.

Belonging to the same house there are still living:

Father Phelim Mac Dowell,[80] who having almost finished his studies in the great and observant convent of Valladolid, went to Italy, and there amongst the English fathers of our Order, taught in the convent of SS. John and Paul. Being then made prior of Saint Sixtus's, and after his term of office, bachelor of theology, he went to Ireland, where, on the opening of the war between our truly Catholic king, James II. and the English and Scotch rebels, led by the Prince of Orange, a most unjust usurper, this father was chaplain of a regiment of cavalry, until the subjugation of the kingdom by the enemy. At that time he crossed the sea, and after various adventures returned into England where he is now residing, as I am informed. He is a religious and pious man.

Father Patrick Plunkett, of the same house, doctor of the Sorbonne, completed his studies in the celebrated convent of Saint Jacques, Paris, and taught there in some abbeys with success. Being afterwards called to Rome, on getting an appointment in the Cassanatte library, he is now living there and has been made *Definitor* for the present general chapter.

Father Pierce O'Flynn was prior for many years in Rathbran convent and came to France in the common exile, where he is living in some place or other.

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R. P. Fr. Dominicus Dillon, ex eodem conventu, vivit alicubi in Italia.

R. P. Fr. Thomas O'Quilty vivit Anconæ, ut mihi fertur.

R. P. Fr. Joannes O'Breiken cum aliquo alio sacerdote remansit in patria.

R. P. Fr. O'Tighe vivit in provincia Franciæ, ibi docens alicubi.

De Fratribus Clonshanvillensibus.

In eodem comitatu est conventus apud *Cluinmhic Seanbhuil*, fundatus sæculo decimo quarto a Domino Mac Dermott *de Artagh*, quem dotavit bonis sufficienter. Mœnia adhuc extant, habitat autem hæreticus dans annue quoddam quasi-homagium illustrissimo D. Vicecomiti Dillon, qui obtinuit illum locum a regina Elizabetha aut a Jacobo I. Vidi ipse aliquorum annorum cadentia debita, soluta coram me a dicto Anglo hæretico qui vocatur Davis. Hujus domus filius fuit R. P. Fr. Thaddæus O'Beirne, vir sincerus et simplex ac bonæ vitæ, qui mortuus est in suo anno septuagesimo, et in sua simplicitate multum servivit tempore Cromwelli.

Ex eodem Conventu vivunt adhuc:—

Rev. adm. P. M. Fr. Ambrosius Mac Dermott, qui studiis finitis laudabiliter in Hispania, Romam petiit, ubi triennio docuit theologiam et biennio philosophiam ad Sanctum Xistum, et fuit prior. Modo est Romæ, pœnitentiarius apostolicus, et dignus satis, ut audio a multis.

R. P. Fr. Bernardus Mac Dermott, ex eadem domo, vivit in conventu Baionensi in provincia Aquitaniæ.

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Father Dominic Dillon, of the same community, is living somewhere in Italy.

Father Thomas O'Quilty is living at Ancona, as I am informed.

Father John O'Breiken with another priest remained at home.

Father O'Tighe is living in the province of France and is teaching there in some place or other.

The Friars of Clonshanville.

In the same county there is an abbey[61] at Clonshanville, founded in the fourteenth century by The Mac Dermott of Artagh, and liberally endowed by him. The walls are still in existence, and there is a Protestant living in the place, paying a kind of annual head-rent to Viscount Lord Dillon, who obtained that place from Queen Elizabeth or from James I. I myself saw the arrears of some years paid in my presence by that English Protestant who is called Davis. Father Teige O'Beirne was a son of this house, a simple, sincere and good-living man, who died in his seventieth year and did great good in his simplicity in the time of Cromwell.

Belonging to the same community there are still living :—

Father Ambrose Mac Dermott, who, after finishing his studies commendably in Spain, went to Rome, where he taught theology for three and philosophy for two years at Saint Sixtus's, of which he became prior. He is now apostolic penitentiary in Rome, and is worthy of his position, as I hear from many.

Father Bryan Mac Dermott, of the same house, is living in the convent of Bayonne in the province of

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Studuit fructuose in provincia Aragoniæ, et redux in patriam prædicavit satis gratiose continuo usque ad exilium. Fuit prior sui conventus et est religiosus candidissimus, natus recta linea e fundatore sui conventus.

R. P. Fr. Carolus Mac Dermott, ex eodem conventu, habitat Cadurci in eadem pergrata provincia Aquitaniæ, susceptrice liberalissima nostrorum religiosorum ad domicilium, studia, et ad omnes gratias almæ provinciæ. Iste carus pater, filius legitimus illustrissimi Domini Mac Dermott *na Carriga*, quondam baronis Boyle, etsi non sit accinctus armatura scientiarum (quarum occasione inflantur multi exuti charitate, ut loquitur noster Angelicus Magister), vere imbutus est scientia sanctorum, quæ est profunda humilitas in Christo Jesu Domino nostro.

R. adm. P. Fr. Petrus Mac Dermott, ex eodem conventu, theologiæ præsentatus, studuit Romæ; philosophiam docuit Lovanii, et theologiam Romæ, ubi jam est.

In eodem comitatu est alius conventus noster, qui vocatur *Knockanvicar*, id est Collis Vicarii, super ripam magni fluminis de Boyle, distans duobus milliaribus a mansione Domini Mac Dermott *na Carriga*. In isto loco non habitaverunt religiosi nostri a longo tempore, unde ejus filii non inveniuntur numerandi. Auctor Gallicus, male informatus, refert conventum hunc fundatum a quodam Anglo nomine, Bingham, at hoc est valde dissonum veritati, quia illa familia nunquam possedit pedem terræ in illo comitatu, nec se stabilivit in Hibernia cum aliqua potestate aut fama, nisi ad finem regni janetricis inferni, Elizabethæ, et illius stabilimentum

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Aquitaine. He studied with success in the province of Aragon, and returning home preached fairly well all along till the exile. He was prior of his convent, is a most open-minded religious, and was born in the direct line from the founder of his convent.

Father Cathal Mac Dermott, of the same community, is dwelling at Cahors, in the same dear province of Aquitaine, the most liberal supporter of our religious, whom it most generously receives to its convents, schools, and all the other benefits of the province. This venerable father, a legitimate son of the Mac Dermott of the Rock, formerly baron of Boyle, although he is not much famed for scholarship (which is often the occasion of many destitute of charity being puffed up, as our Angelic Master says), is filled with the true science of the saints, which is profound humility in Christ Jesus our Lord.

Father Peter Mac Dermott, of the same community, bachelor of theology, studied at Rome; he taught philosophy at Louvain and afterwards theology at Rome, where he is at present.

In the same county there is another abbey[82] of ours which is called Cnoc-an-Ŭcáin, that is, the Vicar's Hill, on the bank of the great river of Boyle, about two miles distant from the house of the Mac Dermott of the Rock. In that place our religious have not dwelt for a long time, so that we cannot enumerate its sons. The French author, badly informed, assigns the foundation of this abbey to a certain Englishman of the name of Bingham, but this is very far from the truth, for that family never possessed a foot of land in the county, nor established itself in Ireland with any power or renown, till the end of the reign of that gatekeeper of Hell, Elizabeth, and

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tunc factum est in comitatu Mayoensi, maximo intervallo inde distante. Præterea omnes ex illa familia sunt hæretici obstinatissimi, dissipantes potius quam ædificantes Sanctæ Ecclesiæ statum. Hoc est notorium omnibus religiosis, saltem ex Connacia, qui imbuti sunt aliquali lumine historico.

In eodem comitatu est conventus Tulskensis, fundatus à pernobili viro Mac Dowell sæculo quinto decimo, tamen derelictus est sine religiosis, ad ingens damnum Ordinis nostri et Christianorum. Credo hoc probabiliter natum esse principaliter ex opere conventus Roscomanensis, qui erat potens in filiis attrahentibus ad se ex districtu hujus conventus, quando rapina violenta Anglorum penitus eripuit Matris conventus Roscomanensis bona hæreditaria. Videtur mihi (salvo meliori judicio) quod in his conventibus, ad conservandum loca juxta intentionem fundantium, et ad instruendum populum in legibus Dei et sacrosanctæ Ecclesiæ, vicarius saltem cum aliquo maturo religioso stabiliretur, si Deus indulgeat ut regrediamur aliquando; favente Deo quod noster rex serenissimus restauretur. Amen.

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then settled down in county Mayo, a great distance off. Besides, all the members of that family are most obstinate Protestants, preferring to destroy rather than to build up the estate of Holy Church. This is well known to all religious, at least to those from Connaught, who have any idea of history.

In the same county there is the abbey[88] of Tulsk, founded by the chieftain Mac Dowell in the fifteenth century, but it has been left without religious, to the great detriment of the Order and the faithful. I believe that this probably arose for the most part from the action of the Roscommon community, which was able to attract postulants for itself out of the district of this abbey, when the violent plundering of the English snatched away the hereditary goods of this mother-abbey of Roscommon. It seems to me (if I am not mistaken) that in these abbeys, in order to preserve the places according to the intentions of the founders and to instruct the people in the laws of God and Holy Church, a vicar at least should be placed with some other mature religious, if God should allow us to return at some future time; on the supposition, of course, that with the help of God our most Serene King will be restored. Amen.

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CAPITULUM QUINTUM.

DE CONVENTU SANCTÆ CRUCIS, LOVANII.

De Introitu Dominicanorum Hibernorum in Lovanium et quomodo acquisierint Ecclesiam prope Castrum Cæsaris —De Infanta Elizabetha annuente eorum petitionem de usu Indulti Apostolici—De Litteris Commendatitiis Universitatis Lovaniensis—De Conventu et Ecclesia ædificatis impensis Fratrum Joyce—De Suffragiis Ordinis eis concessis in perpetuum—De novo Conventu incorporato in Universitatem ut Collegium, acceptum a Congregatione de Propaganda Fide ut Seminarium, et erectum a Magistro Generali in Novitiatum.

Post victoriam apud Kinsale, ab hæreticis Anglis contra Catholicos Hiberniæ partam, anno 1601, totum regnum fidei Catholicæ luce ac unitate collucens et monasteriis cœnobitarum omnis generis refertissimum, conflagravit biennio persecutionum pressuris Elizabetha, illa pseudo-regina Angliæ (ipsa enim mortua anno 1603), ita ut ne quidem relictum sit unum cœnobium in regno non penitus profanatum, cuncti religiosi abacti e patria aut morte affecti præter perpaucos ex mendicantibus se abdentibus in locis fugitivorum absconditis. Ex his erant admodum R. P. Patres, P. M. Fr. Daniel O'Crean, tunc provincialis continuatus longo tempore, et P. Fr. Thaddæus O'Duane, ex conventu Sanctæ Crucis Sligiensis. Hic posterior successit primo in regimine desolatæ provinciæ, et cernens Ordinem citissime extinguendum in Hibernia, nisi locus inveniretur pro educandis juvenibus nostri Ordinis et nativis Hi-

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CHAPTER V.

THE CONVENT OF HOLY CROSS,[84] LOUVAIN.

The Irish Dominicans enter Louvain and acquire a Church near Cæsar's Fort—The Infanta Elizabeth grants their Petition regarding the use of a Papal Indult—Commendatory Letter of the University of Louvain—A Convent and Church built by the aid of the Brothers Joyce—Suffrages of the Order granted to them in perpetuity—The new Convent incorporated in the University as a College, accepted by the Propaganda as a Seminary, and erected into a Novitiate by the General.

After the victory of Kinsale, gained by the English Protestants over the Catholics of Ireland, in 1601, the whole kingdom, shining with the light and unity of the Catholic faith and full of monasteries of every kind, was set in flames for two years with persecution by Elizabeth, that pseudo-queen of England (she died in 1603), so that there was not left a single monastery in the kingdom that was not profaned, all the religious being driven from their country or put to death, except a few of the mendicant friars who lay hid in unfrequented places. Amongst these were the very reverend fathers, Daniel O'Crean, then provincial for a very long time, and Teige O'Duane, of the abbey of the Holy Cross, Sligo. The latter succeeded the former in the government of the desolated province, and perceiving that the Order would soon be extinguished in Ireland, unless a place could be found for educating the young men of our

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bernis in aliquo regno Catholico, omnem adhibuit diligentiam, per se et per alios, ad solicitandum tale refugium in Belgio. Quod et obtinuit, licet non intrarent nostri Lovanium se gerente provincialatum, sed sub Patre Fr. Rocho Mac Geoghegan, alias *a Sancta Cruce*, qui factus est provincialis anno 1624, in capitulo generali Mediolanensi. Anno 1626, R. P. Fr. Richardus *a Sancto Dominico*, alias Bermingham, ex conventu Athenriensi, et procurator pro Hibernia in his partibus, acquisivit sub censu annuo ecclesiam prope Castrum Cæsaris ad sexennium, a nobilissimo domino Jacobo *de Mattinet*, equite militari Sancti Joannis in Jerusalem.

Primus superior, sub titulo rectoris, erat R. P. Fr. Oliverius de Burgo (de quo mentio facta est in narratione de conventu Galviensi), qui nec diu moratus est, quia vocatus est in patriam ad alia. Biennio igitur habitarunt ibi nostri patres; deinde compulsi sunt aliud domicilium capere pariter sub censu. Orta autem quadam difficultate inter ordinarium et nostros patres, circa usum altaris privilegiati in dicta ecclesia, ne scilicet nostri uterentur memorato privilegio quoadusque stabilirentur in oppido Lovaniensi pro servanda communitate, noster provincialis, R. P. Fr. Rochus *a Sancta Cruce*, alias Mac Geoghegan, libellum supplicem præsentavit serenissimæ infanti, Elizabethæ Claræ Eugeniæ, gubernatrici tunc Belgio. Cui supplicationi dicti patris provincialis, responsum est ut sequitur:

"Super supplicatione facta Serenissimæ Infanti ex parte Patris Rochi a Sancta Cruce, Provincialis Patrum Ordinis Sancti Dominici in Hibernia, jam a biennio ille exposuerit se habuisse domum pro annua pensione in Universitate Lovaniensi, occupatam anterius per Patres Anglos Societatis Jesu, ut ibi studere procuraret fratres

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Order, natives of Ireland, in some Catholic kingdom, he went to great trouble and used the assistance of others in seeking for such a refuge in Belgium. He actually obtained the place, though our friars did not enter Louvain during his provincialship, but under Father Ross Mac Geoghegan, otherwise of the Holy Cross, who was made provincial in 1624, in the general chapter of Milan. In 1626, Father Richard of Saint Dominic, otherwise Bermingham, of Athenry convent, and procurator for Ireland in these parts, acquired a church near Cæsar's Fort at a yearly rent for six years, from a gentleman called James de Mattinet, a military knight of Saint John of Jerusalem.

The first superior, under the title of rector, was Father Oliver Burke (of whom mention was made in the account of Galway convent), who did not remain long, as he was called home for other duties. Our fathers lived there for two years; they were then compelled to rent another house. However, on a difficulty arising between the bishop and our fathers about the use of a privileged altar in their chapel, viz., that our fathers should not use this privilege until they would be established in the town of Louvain, in the form of a community, our provincial, Father Ross of the Holy Cross, otherwise Mac Geoghegan, presented a petition to the Infanta Elizabeth Clare Eugenia, the then ruler of Belgium. To this supplication of the provincial, the following answer was given:—

"In the supplication made to the most Serene Infanta, on the part of Father Ross of the Holy Cross, Provincial of the Fathers of the Order of Saint Dominic in Ireland, he has stated that for the past two years he has had a house at an annual rent in the University of Louvain, formerly occupied by the English Fathers of the Society

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suæ provinciæ, qui habiles facti irent ad prædicandum nostram sanctam fidem in sua patria. Et cum obtinuerit hoc anno a Sanctissimo Patre litteras pro altari privilegiato in ipsorum capella, circa quod Ordinarius difficultatem movet, ne indulto uterentur donec permissionem obtinuerint a Sua Celsitudine residendi in forma communitatis in dicta Universitate, Pater Rochus humillime supplicavit Suam Serenissimam Celsitudinem pro hac licentia habenda. Qua re mature considerata, et habito consilio Archiepiscopi Mechliniensis, Universitatis et Oppidi Lovaniensis, permisit, consensit et convenit, et speciali gratia per hanc scripturam:—Fratri Rocho a Sancta Cruce supplicanti ejusque successoribus, sub onere tenendi residentiam cum fratribus suæ provinciæ in dicto Oppido Lovaniensi, in forma communitatis, ea tamen conditione quod nullam peterent eleemosynam. Mandamus autem omnibus ad quos spectaverit se regulare secundum hoc. Factum Bruxellis, 18 Decembris, 1626. Madame Son Altesse."

Et inferius: "*Par l'ordonnance de Son Altesse.*"

Istam gratiosam concessionem serenissimæ dominæ archiducistæ gratiosissime confirmarunt Reges Catholici ab illo tempore usque ad presens, ut constat manifeste ex regiis litteris, datis 30 Decembris, 1639, Bruxellis, et anterioribus litteris, datis 4 Januarii, 1620, et aliis datis Matriti, 29 Novembris, 1664; et sic continuo usque in præsens. Documenta extant in archivio hujus collegii, pręsensque Rex Catholicus, Philippus V., ratificavit omnia. Amortizationem dedit Philippus IV., 13 Decembris, 1660, et facultatem petendi eleemosynas, 30 Julii.

En epistolam almæ universitatis Lovaniensis ad serenissimam Isabellam, Belgii principem, pro hoc collegio Sanctæ Crucis Fratrum Hibernorum Sacræ Ordinis Prædicatorum.

"Libellus supplex quem Serenissimæ Vestræ Celsitudini porrexit Rev. Pater Provincialis Ordinis Fratrum Prædicatorum in Hibernia, per litteras Celsitudinis Vestræ nobis communicatus est cum adjecta postilla, ut

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of Jesus, in order that the brethren of his province might pursue their studies there, and, duly qualified might go to preach our holy faith in their country. And when he had obtained letters the same year from the Holy Father for a privileged altar in their chapel, which the Bishop objects to their using, until they have obtained permission from Her Highness to reside in the form of a community in the said University, Father Ross most humbly petitioned Her Serene Highness for this privilege. After giving the affair mature consideration, and on the advice of the Archbishop of Malines, and of the University and the Town of Louvain, she permits, grants and decrees the privilege by special favour through this document, to Father Ross of the Holy Cross, the petitioner, and to his successors, on condition of residing with the brethren of his province in the said Town of Louvain, in the form of a community, on condition nevertheless that they do not quest for alms. We command all to whom it may concern to respect this agreement. Given at Brussels, December 18th, 1626. Madame her Highness."

And underneath: *By the command of her Highness.*

This gracious concession of the most serene archduchess was most graciously confirmed by the Catholic Kings from that time until the present, as is manifest from the royal letters, dated December 30th, 1639, at Brussels, and from former letters, dated January 4th, 1620, and from others dated from Madrid, November 29th, 1664; and so continuously up to the present. The documents are in the archives of this college; and the present Catholic King, Philip V., ratified them all. Philip IV. gave amortisation, December 13, 1660, and permission to beg alms on July 30.

The following is the letter of the university of Louvain to Isabella, the governor of Belgium, in favour of the college of Holy Cross, of the Irish friars of the Holy Order of Preachers:—

"The humble petition which the Rev. Father Provincial, of the Order of Friars Preachers in Ireland, presented to Your Serene Highness, has been communicated to us, with the remark added to it that we were to

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desuper judicium nostrum rescriberemus, cui mandato non possumus non prompte obsequi. Itaque attestamur, verum esse quod in eodem supplice libello continetur, Religiosos aliquot Hibernos prædicti Ordinis Sancti Dominici ex conductu inhabitare Domum Militarem S. Joannis Miletensis, quæ in hoc Oppido Lovaniensi sita est in monte ex opposito Castri Suæ Regiæ Catholicæ Majestatis, eandemque inhabitasse per duos circiter annos pro certa annua pensione, ac in eadem pie et religiose vivere. Bullam habent Apostolicam a Sanctissimo Papa moderno concessam, ut in eadem domo uti possint altari privilegiato, ad cujus Bullæ seriem seu tenorem nos referimus. Hoc insuper attestamur eosdem Religiosos a studiis et pietate esse valde commendabiles, ut suo tempore possint eruditionis et virtutum armis hostibus Ecclesiæ resistere, ac cum eisdem viriliter dimicare, ut aliquando in suam patriam redierint. Quibus tanto libentius hoc nostro testimonio opitulamur, quod arma suæ propugnationis in vera ac Catholica nostræ Academiæ Lovaniensis schola et doctrina instruant. Deinde etiam eo libentius, ut sic etiam videamur vices aliquos rependere nationi Hibernicæ, a qua olim Belgium nostrum primos præcones Sancti Evangelii ac Fidei Catholicæ accepit. Sic igitur speramus per præsentes Serenissimæ Vestræ Celsitudinis desiderio facere satis, offerentes de cetero in aliis omnibus humiliter nostra obsequia, ac Deum Optimum Maximum communibus votis orantes ut Serenissmam Vestram Celsitudinem nobis ac toti patriæ diu servet incolumem, ac contra hostes et rebelles victricem. Datum Lovanii, die octavo Novembris, 1626. *Rector et Universitas Generalis Lovaniensis.*"

Residendi stabilitate constituta in oppido Lovaniensi pro Dominicanis Hibernis (ipsa alma universitate concorditer petente ac nostros omni charitatis affectu continuato prosequente), defuit adhuc locus pro stabili ac religioso domicilio ædificando, ubi cœnobitico modo cohabitarent et studia commode exercere possent nostri fratres adventantes ex Hibernia. Deus autem, qui largus est in angustiis et adjutor fortis in tribulationibus, inspiravit piis et admodum reverendis viris, Gregorio Joyce et ejus fratri, Domino Henrico Joyce, patrocinium

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write back our judgment upon it, which command we cannot but promptly obey. We therefore attest that what is contained in the same petition is true, viz., that some Irish Religious of the aforesaid Order of Saint Dominic live under rent in the military house of S. John of Malta, which is situated in this Town of Louvain on the hill opposite to the Castle of his Royal and Catholic Majesty, and that they have inhabited the same for about two years at a certain annual rent, and lived piously and religiously in the same. They have an apostolic Bull from the present Pope, granting that in the same house they may use a privileged altar, to the terms of which Bull we refer. Moreover, we attest that the same Religious are most commendable as regards study and piety, so that in time they will be able to resist the enemies of the Church with the arms of erudition and virtue, and fight manfully against them when they shall have returned to their country. We give this our testimony all the more willingly, as they are preparing the arms for their fight in the true and Catholic doctrine of our Academy of Louvain. Again even more willingly still, that thus also we may appear to make some return to the Irish nation, from which in olden times Belgium, our country, received the first heralds of the Holy Gospel and the Catholic Faith. We thus therefore hope by the present letter to satisfy the wishes of Your Serene Highness, and moreover we humbly present our respects in all other things, praying unanimously that Almighty God will long preserve Your Serene Highness to us and to all our country, and make you victorious over enemies and rebels. Given at Louvain, November 8, 1626. *The Rector and University of Louvain.*"

Although the right of permanent residence was thus obtained for the Irish Dominicans in the town of Louvain (the university itself cordially joining in our petition and continuing to treat us with every mark of kindness), there was still wanting a site on which to build a permanent religious dwelling, where our friars coming from Ireland might live together in community and pursue their studies conveniently. God, however, who is bountiful in difficulties and a powerful helper in tribulations, inspired

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suscipere nostrorum patrum, pro loco debito et congruo inveniendo, ut constat ex sequenti contractu inito inter eos et nostros patres.

"Cum ob zelum religionis et singularem affectum erga Prædicatorum familiam, Adm. RR. DD., Dominus Gregorius Joyce, Prothonotarius Apostolicus, Canonicus, Persona seu Rector Galviensis, Abbas Monasterii Canonicorum Regularium Anaghdunensis, et Dominus Henricus Joyce, Vicarius Generalis exercitus Serenissimi Regis Magnæ Britanniæ in Belgio, Canonicus, et Pastor insignis Ecclesiæ Collegiatæ S. Nicolai Galviensis in Hibernia, et Dominus Gulielmus Joyce, germani fratres et cives Galvienses, in honorem Sanctæ Crucis et Passionis Jesu Christi Servatoris nostri, ecclesiam Fratrum Hibernorum Sacri Ordinis Prædicatorum, Lovanii, sub titulo Sanctæ Crucis ædificare inchoaverint, et primum lapidem angularem a dicto A.R.D. Henrico benedictum apponendo, parietes a fundamentis erigendo, quamplura materialia subministrando, architectis et operariis stipendia solvendo liberalissime ad fabricam prosequendam, nostram communitatem adjuverint, et Deo auxiliante inceptum opus ad finem perducere intendant, ut in nostro collegio regularis observantia et litterarum studia floreant ad juvenes educandos in viros doctos et missionarios apostolicos, qui vineam Domini in Hibernia et in aliis orbis partibus excolere valeant; hinc est quod Nos, Prior et Religiosi dicti Collegii Sanctæ Crucis, ad sonitum campanæ capitulariter congregati, tanti beneficii memores, et supradictis Adm. Reverend. Dominis tanquam nostris præcipuis patronis et benefactoribus, qui tantam summam in dicta fabrica expenderunt, et adhuc expendere firmiter proponunt, gratos nos exhibere cupientes, obligamus Nos, Communitatem, et Successores nostros, in perpetuum ad subsequentia :—

"Imprimis, ut pro dictis R. A. Dominis, eorum Domino Fratre, Parentibus et Consanguineis teneamur Nos et Successores nostros in dicto Collegio, seu Conventu Sanctæ Crucis, legere duo Sacra Solemnia quotannis in

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the pious and very reverend men, Gregory Joyce and his brother, Henry Joyce, to undertake the expense of getting a suitable site for our fathers, as appears from the followagreement made between them :

"Whereas, out of zeal for religion and singular affection towards the Dominican Order, the Very Reverend Gregory Joyce, Prothonotary Apostolic, Canon, Warden or Rector of Galway, Abbot of the Monastery of Canons Regular of Annaghdown, and the Very Reverend Henry Joyce, Vicar-General of the army of the Serene King of Great Britain stationed in Belgium, Canon and Pastor of the venerable Collegiate Church of Saint Nicholas of Galway in Ireland, and William Joyce, brothers german and citizens of Galway, in honour of the Holy Cross and Passion of Jesus Christ Our Saviour, have begun to build, under the title of the Holy Cross, the church of the Irish friars of the Holy Order of Preachers, at Louvain; and by laying the first stone blessed by the said Henry, by raising the walls from the foundations, by supplying much of the materials, by most liberally paying the fees and wages to architects and workmen in the course of the work, have helped our community, and with the assistance of God intend to perfect the work they have begun, in order that in our college regular observance and those literary studies may flourish which form youths into learned men and apostolic missionaries, who will be able to cultivate the vineyard of the Lord, in Ireland and in other parts of the earth; wherefore We, the Prior and Religious of the said College of Holy Cross, gathered in Chapter at the sound of the bell, mindful of such a great benefit and desiring to show ourselves grateful to the above-mentioned Very Reverend Gentlemen, who have expended such a large sum of money on the said fabric, and firmly purpose to expend still more, bind Ourselves, our Community, and our Successors in perpetuity to the following :—

"Firstly, that for the said Very Reverend Gentlemen, their Brother, Parents and Relatives, we bind Ourselves and our Successors in the said College or Convent of the Holy Cross, to sing two High Masses every year in per-

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perpetuum; unum videlicet in die inventionis Sanctæ Crucis et alterum in die Exaltationis.

Secundo, ut in Vigiliis dictorum festorum, legatur Officium Defunctorum in choro pro eisdem Benefactoribus.

Tertio, quod mortuo quocumque dictorum trium Fratrum, quilibet sacerdos debet legere unum Sacrum pro refrigerio animæ ipsius, et ulterius, Missa Communitatis ad eandem intentionem debet applicare simul cum Officio Defunctorum choraliter lecto.

Quarto, præfatos adm. Reverendos Dominos et eorum Dominum Fratrem, Parentes et Consanguineos, comparticipes facimus omnium Sacrificiorum, precum, vigiliarum, jejuniorum, studiorum et reliquorum bonorum operum hujus Communitatis in perpetuum.

Denique, prædictis Rev. adm. Dominis et eorum Fratri concedimus facultatem sibi licere eligendi locum sepulturæ in dicta nostra ecclesia vel claustro, eundemque pro libitu ornandi. In quorum omnium fidem et robur his sigillo nostro munitis, communi omnium consensu subscripsimus Lovanii, in conventu Sanctæ Crucis, die octavo Januarii, 1659."

Subsignavit R. P. Fr. Dominicus O'Kelly, prædicator-generalis, et prior cum reliqua communitate.

Ecclesiæ fabrica finita, intervenit alius contractus ejusdem fere tenoris, data 29 Aprilis, 1666, cui subscripsit P. M. Gulielmus Collins, prior, et ceteri religiosi.

Priorem contractum approbavit Magister Gulielmus de Burgo: posteriorem vero Reverendissimus Generalis de Marinis.

Conventus sic fundatus incorporatus est almæ universitati eodem anno, ut patet ex sequenti testimonio.

"Infrascriptus, Almæ Universitatis Lovaniensis Notarius, testatur, Conventum Reverendorum Patrum Dominicanorum Hibernorum, tanquam Collegium prædictæ Universitati a biennio plus vel minus esse incorporatum sub conditionibus præscribendis, sed hactenus easdem (quod sciam) non fuisse præscriptas. Actum Lovanii, 15 Januarii, 1659."

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petuity; viz., one on the feast of the Finding of the Holy Cross, and the other on the feast of the Exaltation.

"Secondly, that on the Vigils of the said feasts, the Office of the Dead shall be recited in choir for the same Benefactors.

"Thirdly, that on the death of any of the said Brothers, every priest shall say one Mass for the repose of his soul, and moreover, that the Community-Mass shall be applied for the same intention, as well as the Office of the Dead recited in choir.

"Fourthly, that we make the aforesaid Very Reverend Gentlemen and their Brother, Parents and Relatives, sharers in all the Masses, prayers, vigils, fasts, studies and other good works of this Community in perpetuity.

"Finally, we grant to the aforesaid Very Reverend Gentlemen, and their Brother, the privilege of choosing a place of sepulture in our said church or our cloister, and of decorating it according to their pleasure. In confirmation of all which, we have unanimously sealed and subscribed this at Louvain, in the Convent of the Holy Cross, on the eighth day of January, 1659."

Father Dominic O'Kelly, preacher-general and prior, and the rest of the community, subscribed to the document.

When the fabric of the church was completed, another agreement was made almost of the same kind, dated April 29, 1666, which Father William Collins, the prior, and the rest of the community subscribed to. The first agreement was approved of by Father William Burke; the second by the most reverend General de Marinis.

The convent founded in this manner was incorporated with the university in the same year, as appears from the following testimonial:—

"The undersigned, Notary of the University of Louvain, begs to attest that the Convent of the Reverend Irish Dominican Fathers has been incorporated as a College with the aforesaid University for two years more or less under certain conditions to be prescribed, but up to the present (as far as I know) they have not been prescribed. Given at Louvain, January 15, 1659."

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Hæc eadem domus est seminarium acceptum a Sacra Congregatione de Propaganda Fide, ut liquido constat ex sequenti epistola eminentissimi domini Cardinalis de Altieri ad illustrissimum archiepiscopum Mechliniensem:

"*Perillustris Domine velut Frater Reverendissime:*

Hic cum admiratione magna acceptum est D.V. monstrasse repugnantiam promovendi ad ordines quosdam patres Dominicanos, qui in collegio Lovaniensi expensis hujus Sacræ Congregationis aluntur, ut habiles reddantur ad obsequia missionis. Et quoniam suppositum fuit quod D.V. non habeat notitiam Brevis S. Memoriæ Urbani VIII., in quo mandat ut omnes alumni seu convictores quocunque terrarum educati ad instantiam dictæ Congregationis, ordinentur sine patrimonio, aut titulo, seu litteris dimissorialibus, et non observatis interstitiis, ac etiam extra quatuor tempora; ideo volui hic inserere exemplar, ut eidem omnino obediat uti et placitis hujus Sacræ Congregationis, volens credere quod omitteret in hoc secundare suam propriam singularem prudentiam, admonendo de desiderata executione; et noster Dominus eum prosperet.

Romæ, 24 *Martii*, 1683.

Veluti Frater affectuosissimus,

CARDINALIS ALTIERI."

Anno 1627, hæc eadem domus erecta est in novitiatum per reverendissimum P. M. generalem, Siccum Papiensem, ut constat ex ejusdem litteris servatis in nostro deposito et datis Romæ, 19 Februarii, 1627. Ab illo tempore usque ad hunc annum 1706, emiserunt professionem in hoc conventu pro provincia Hiberniæ sexaginta quinque clerici, ex quibus fuerunt et sunt adhuc plures insignes missionarii, qui laboraverunt in vinea Domini cum magno fructu. Hoc patet ex epistola sequenti serenissimi regis nostri, Jacobi II., data ad reverendissimum patrem magistrum generalem, Fr. Antonium Cloche, qua commendat rex, maxime Catholicus et pius, Dominicanorum operosos labores in Hibernia.

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This same house is a seminary accepted by the Sacred Congregation of Propaganda, as clearly appears from the following letter of Cardinal Altieri to the archbishop of Malines:

"Most Illustrious Lord and Reverend Brother,

"It has been heard here with great surprise that Your Lordship has shown reluctance to promote to Holy Orders certain Dominican Fathers, who are supported at the expense of this Sacred Congregation in their College at Louvain, that they may be fitted for the work of the mission. And because it has been supposed that Your Lordship may not be aware of the Brief of Urban VIII., of pious memory, in which he commands that all scholars or boarders in whatever part of the world, educated at the instance of the said Congregation, should be ordained without patrimony, or title, or dimissorial letters, and without observing the interstices, and also outside Quarter Tense; I therefore beg to enclose a copy, that you may obey the same as well as the wishes of this Sacred Congregation, being willing to believe that you will decline in this matter to follow your own private judgment, admonishing you at the same time to perform what is required; and may Our Lord prosper you.

Rome, 24th March, 1683.

Your most affectionate brother,

CARDINAL ALTIERI."

In 1627, this same house was erected into a novitiate by the most reverend father general, Sicco of Pavia, as is plain from his letter, preserved in our archives and dated from Rome, 19th February, 1627. From that time to the present year, 1706, sixty-five clerics have made their profession in this convent for the Irish province, amongst whom there were and are still many celebrated missionaries, who have laboured in the vineyard of the Lord with great success. This appears from the following letter of our Serene King, James II., sent to the most reverend father general, Anthony Cloche, in which the great Catholic and pious king commends the painstaking labours of the Dominicans in Ireland.

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FINIS.

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THE

ANCIENT DOMINICAN FOUNDATIONS IN IRELAND

AN APPENDIX TO O'HEYNE'S "EPILOGUS CHRONOLOGICUS"

BY

REV. AMBROSE COLEMAN, O.P., M.R.I.A.

INTERSPERSED WITH WHICH ARE BIOGRAPHICAL NOTICES OF THE MORE EMINENT DOMINICAN FATHERS MENTIONED BY O'HEYNE AND OTHER EXPLANATORY NOTES

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TABLE OF CONTENTS.

ULSTER.

1. Derry Abbey
2. Father John O'Luinin
3. Father Colgan's Imprisonment
4. Coleraine Abbey
5. Father Patrick O'Deary
6. Father Clement O'Byrne
7. Father Eugene O'Coigley
8. Father James O'Crolly
9. Primate Maguire
10. Father John Flaverty (or Laverty)
11. Friary of Gola
12. Fathers Thomas Mac Mahon and Charles Mac Manus
13. Newtownards Abbey
14. Preacher-General, Definitor, Vicar of his Nation
15. Carlingford Abbey
16. St. Mary Magdalene's, Drogheda
17. Primate O'Scanlan

LEINSTER.

18. St. Saviour's, Dublin
19. Father Christopher O'Farrell
20. Father James O'Phelan
21. Arklow Abbey
22. The Abbey at Clonmines
23. Black Abbey, Kilkenny
24. Doctrine of the Efficiency of Divine Grace
25. Father Patrick Marshall
26. Rosbercon Abbey
27. Aghaboe Abbey
28. Trim Abbey
29. Mullingar Abbey
30. Alemand's History
31. Date of Erection of Irish Dominican Province
32. Father Ross Mageoghegan
33. Athy Abbey
34. Naas Abbey
35. Father Peter O'Higgins
36. Longford Abbey
37. Father Gregory O'Farrell
38. Procurator-General for the Irish Province

MUNSTER.

39. St. Saviour's, Waterford
40. St. Mary's of the Isle, Cork
41. The Abbey at Castlelyons
42. Glanworth Abbey
43. Youghal Abbey
44. St. Saviour's, Limerick
45. Father Terence Albert O'Brien
46. Kilmallock Abbey
47. The Story of the Drowning of the Monks
48. Ballinegall Abbey
49. Cashel Abbey
50. Friary of Clonmel
51. Tralee Abbey
52. Father Thady Moriarty
53. Father Daniel O'Daly
54. Lorragh Abbey

CONNAUGHT.

55. St. Mary's of the Hill, Galway
56. Father Oliver Burke
57. Father John O'Conor
58. Father Gregory French
59. Dominican Nuns of Galway
60. Athenry Abbey
61. Father Gerald Vincent Dillon
62. Father Stephen Petit
63. Father John O'Quillan
64. Father Colman O'Shaughnessy

Digitized by Google

65. Portumna Abbey
66. Tombeola Abbey
67. Borrishoole Abbey
68. Rathfran Abbey
69. Strade Abbey
70. Urlar Abbey
71. Father Oventon
72. Sligo Abbey
73. Father Thady O'Duane
74. Father Phelim O'Conor
75. Father Ambrose O'Conor
76. Ballindoon Abbey
77. The Abbey of Knockmore
78. Roscommon Abbey
79. Father Edmond O'Beirne
80. Father Phelim Mac Dowell
81. Clonshanville Abbey
82. The Abbey of Knockvicar
83. Tulsk Abbey

84. Louvain, . . College of the Holy Cross
85. Lisbon, . . . College of Corpo Santo
86. Rome, . . . College of San Clemente
87. Some Modern Foundations

THE use of the word "Abbey" in Ireland, to designate a Dominican house and church seems to have arisen since the suppression of the religious houses in the sixteenth century. "Convent," from the Latin word Conventus, is the more correct appellation. In ancient times, "Blackfriars" was a very usual designation, and is sometimes to be found in the State Papers relating to the Suppression, though "Monastery" is the word generally used. In penal times, while the ancient building was known as the "Abbey," the house where the fathers lived was generally called the "Friary," as it is in Dundalk up to the present time. "Priory," to designate a Dominican house, is found but once or twice in the State Papers relating to the Suppression and only grew into common use in the nineteenth century, beginning with the modern convent in Cork. In our historical account of the houses, we shall, therefore, following the ordinary custom, generally use the word "Abbey," when speaking of the ancient building, and convent, friary or priory to designate the erections of modern times.

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ULSTER.

1. DERRY ABBEY.

THIS abbey was founded in 1274. In an old chronicle of the Order in Ireland, written by a Dominican of the thirteenth century, the last entry is 1274 . . . *Loca Rathbranna et Derria capiuntur* (MS. Trinity College, Dublin, F. 1, 16). This chronicle is supplemented by a list of Dominican convents up to the year 1291, in which also the foundation of Derry abbey is assigned to 1274. The authenticity of this document is beyond question, as, in addition to the fact that it was written by a contemporary Dominican, it is in perfect agreement with the scattered notices of the Dominican foundations in Irish annals and in the English State records relating to Ireland. Thus it fortunately puts beyond all controversy the exact year of the foundation of the twenty-four Dominican abbeys, which were erected in Ireland in the thirteenth century.

From the foregoing it will appear that the story about the alleged letter, sent by St. Dominic to O'Donnell and preserved in the family of the latter, may be summarily dismissed to the realms of fancy. A similar fiction was current about the Berminghams, the founders of Athenry abbey, though there is nothing to warrant it in the annals of that convent, in which the true history of the foundation is given in detail. It is hardly probable on the face of it that Friar Reginald, who did not come to Ireland till 1224, was the bearer of a letter to O'Donnell from St. Dominic who had died three years before. Again, twenty-two foundations, in connection with which there is no mention of any similar letter, were made before Derry abbey.

The first trace of the story appears in an account of the state of the Irish province, drawn up by Father Ross Mageoghegan, the provincial, in 1622. He speaks of the letter having been preserved in the abbey of Derry and of having been lost when the place was ruined and the friars dispersed by the Protestants. As we see from our author's text, the story assumed a different form later on. According to this, the letter was preserved in the O'Donnell family up to the Cromwellian war and was lost at that time. Another version was that it was brought out to Spain by a lay brother in the Cromwellian period and deposited in a certain Spanish convent, and that the friars there would give no account of it afterwards. But it need not detain us any longer.

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It is probable that the abbey was founded by Donald O'Donnell, who, according to the *Annals of Ulster*, died in 1281, and "was buried in the monastery of the friars in Doire of [St.] Colum-cille, after gaining victory of every goodness." Like the other Dominican foundations in Ulster it seems to have been poor, for the abbey was not situated in the city, but outside it to the north, and was divided from it by a bog, generally wet, and only passable in one or two places. The site is now occupied by Abbey Street, William Street and Rosville Street, and the foundations of the church were discovered early in the last century.

A curious error of the commissioners, who held the inquisition in Derry, in 1609, has mystified antiquarians ever since regarding this site. The commissioners find "that the ruins of the priory of begging friars of *St. Francis*, with a churchyard of three acres, are on the north side of the bog near the city of Derry." It should be "St. Dominic," as the Fransciscans never had an abbey in Derry. See *Ordnance Survey of Derry*, p. 26.

The abbey escaped suppression in the time of Henry VIII., Derry being in the power of the O'Donnells, and the friars must have lived there peaceably till 1576, when an English garrison was sent to Derry, which remained there for two years. The friars must have returned after this and lived there till 1600, for Docwra who came there with a large garrison, provided the prior, Father O'Luinin, with a piece of land to live on during his life. After the martyrdom of this father, in his ninetieth year, and of his brother, Father William, and the persecution of Father O'Mannin about the same time, the Dominicans seem to have disappeared from Derry for a long time. However, a settlement of some kind was made before the war of 1641, for the present bishop of Derry has in his possession a chalice bearing the following inscription:—"*Frater Dominicus Connor, Prior Conventus Derensis, Ordinis Prædicatorum, me fieri fecit. Anno* 1640."

In 1671, the Ven. Oliver Plunket reports that there were six friars in the convent, and that F. Patrick O'Dyry [O'Deery] was an exceedingly good man and a great preacher. He also says that they had a noviciate.

We find from the provincial's records that in 1683, there were fifteen friars attached to the community. This large number, however, was reduced by the Jacobite war to four fathers in 1694, and two years afterwards we find only two there, Father Dominic Doherty and Father Eugene Colgan.

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In 1696, Father James O'Hegarty, O.P., and four other priests, having been imprisoned in Derry, addressed a petition from the prison to the Protestant bishop of Derry. The petition is preserved in Marsh's Library, Dublin.

Of the missioners who in penal times went about preaching the faith at the risk of imprisonment and transportation, Father Dominic Brullaghan, O.P., brother of the bishop of Derry, Dr. Patrick Brullaghan, deserves special mention. For many years in the early part of the eighteenth century, he evangelized the districts around Derry. He wrote a little work in Latin on the Pilgrimage to Lough Derg, which he published in Belfast, in 1726, and which was reprinted in Dublin, in 1752. He afterwards lived for some years on the Continent, where he brought out a handbook for missioners, entitled *De Missione et Missionariis*, of which he published two editions, one at Louvain in 1736, and the second at Metz in 1745.

In 1756, there were nine members attached to the convent, viz. Father Vincent O'Doherty, prior; Fathers John O'Doherty, Anthony Mac Rory, James Murray, Anthony Mac Egan, Dominic O'Doherty, John Davit, George O'Doherty, and Peter O'Doherty. In 1767, the number had fallen to five, of whom one was a parish priest and another a curate. The provincial, in his report says that the fathers were living apart in mountainous and remote places, as both the Catholic laity and themselves were forbidden by the Protestants to dwell in the city of Derry. The last of the Dominicans of Derry, Father Valentine O'Donnell, died between 1789 and 1793.

2. FATHER JOHN O'LUININ.

O'HEYNE's account is taken from the Acts of the General Chapter of the Dominican Order, held at Rome, in 1656, which give brief notices of the lives and manner of death of the fathers who had suffered martyrdom in Ireland up to that time. In the Acts this martyr is called Joannes Oluin.

On March 4, 1607, Montgomery, the Protestant bishop of Derry, writes to Sir Arthur Chichester:—" . . . The friar, O'Mulerky, has been straggling contrary to his (the bishop's) caveat and his promise, and is fallen into Captain Phillip's hands at Coleraine. It would not be good to enlarge him hastily. The other friar, Prior Olun [O'Looney] imprisoned here (at Coleraine) for saying a mass and enlarged by his (Sir Arthur Chichester's) warrant in hopes of his conformity, he had thus far prevailed on, that he was contented to

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forbear for ever afterwards from saying masses, under pain of being hanged if it should be proved against him. He had caused him to peruse their (the Protestant) service-book in Latin which he had liked (for no exception could be taken by any against it), but he had no benefice nor would undertake any charge in the church, but was desirous to live privately on a quarter of land which Sir Henry Docwra gave him near the city of Derry during his life. Further he had no hope to work him to. Wished to know if it was Sir Arthur's wish to remit the rest of his imprisonment, if not he would send him back to prison."—*Cal. Doc. Ireland* (1606-8), p. 126.

O'Sullivan says, p. 126:—*Donatus [Joannes] O'Lluinus, Dominicanus, prior, nonagesimum annum agens, suspensus et sectus.*

It is probable that O'Looney and also his brother William, met their death at the hands of the army which took the field under Sir Richard Wingfield against Sir Cahir O'Doherty. According to Dr. Kearney, archbishop of Cashel, writing to Cardinal Barberini a little after this period, troops of horse and foot were sent in pursuit of priests, with power to hang them from the nearest tree without formality of trial.

Father John O'Mannin, of Derry, omitted by O'Heyne, suffered great tortures also about 1608. He was suspended two or three times a week from a beam, and though he escaped death, his spine was broken under the torture, leaving him crippled for life. He lived for nearly thirty years after, with his brother, in another part of the country. and died in 1637.—*Acts of Gen. Chapter*, 1656.

3. FATHER O'COLGAN'S IMPRISONMENT.

On July 23, 1703, Samuel Leeson, mayor of Londonderry, writes to William King, the Protestant archbishop of Dublin:—

"The intimation I had by your letter of the 27th of April last that one Edmund McColgan, a popish priest and who intruded himself into this parish, had married several, and, amongst others, several soldiers, contrary to an Act of Parliament made in the 9th year of his late Majesty, King William, put me upon taking informations against him, which I did in May last and committed him to jail, where he hath remained till our city sessions which were held last week, where he appealed for relief, but upon examination of the matters of fact, it was fully proved that he had married five of the Queen's soldiers, two of them to Papists." . . . The letter goes on to say that some Catholic gentlemen of the county of Donegal

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had exerted themselves strongly on behalf of him, but without success, and that the prosecutors for the Queen offered to prove many more marriages done by him of soldiers aud others, "but we believe there is sufficient already against him to keep him in custody and to prevent him doing so for the future." From Archbishop King's Collection. See *Hist. MSS. Report.*

We may identify this priest, though he is not called a friar, with Father Eugene O'Colgan who was one of the Dominicans in Derry in 1696, and who had probably been doing parochial duty for some years before his arrest. The surname does not occur among the parish priests of Derry, registered by Government in 1704. The difference in the baptismal name is not of great consequence, as there is often confusion about the Christian names of the friars, sometimes the baptismal and sometimes the religious name having been used.

4. COLERAINE ABBEY.

It was founded in 1244, and is known in the ancient list, already referred to, as the "Abbey of the Bann." In the seventeenth century, the O'Kanes and the Mac Quillans disputed the honour of being its founders. In favour of the latter family is the circumstance that they were of Welsh origin, and that during the thirteenth century and still later the Dominicans were regarded in Ireland as an English Order and were not patronised by the Irish chieftains, the founders of convents being in nearly every case Anglo-Normans. What adds weight to this supposition is the following description of a tomb which points to a founder:—"In the monastery of Coolrahan is buried the ancestor of the Mac Guillin, on the left-hand side of the altar, and on the tomb lyeth a picture of a knight armed."—See *Earl of Sussex's Journey through Ireland, in 1556.*

1360. Robert Savage of Ulster, knight, an excellent soldier, was buried here.—*Pembridge.*

In 1484, this convent in common with some others, accepted the reform to regular observance, inaugurated by Bartholomew de Comatiis, master-general of the Order.

At the dissolution of the monasteries, Shane O'Boyle, the prior, as well as the other friars, are said to have given up their convent of their own free will, on January 1, 1543, and sixteen years after, on Feb. 1, 1559, all died in Duneron (*sic*) in Antrim.—King: *Collectanea.* This seems to imply a massacre. Duneron may mean either the barony of Upper or of Lower Dunluce.

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Shane O'Neill, in his contest with Sorley Boy at Coleraine, sent a detachment over the river to occupy the Dominican abbey, which his men held out against the Scots for twenty-four hours. The Scots attacked the outposts, like madmen, as Dean Danyell of Armagh expressed it, and lost many men, but succeeded in killing all the defenders, except the mounted men who were seized with a panic and swam their horses across the flooded river.—Cf. *Mc Donnells of Antrim*, p. 131.

The monastery and lands belonging to it were bought by Sir Thomas Philips, who, writing to Salisbury in 1616, says that he had spent all he had in the world on it. The land belonging to it was but four tuoghs and for the most part scattered abroad some five miles off. This Philips imprisoned one of the friars, Father O'Mulerky, who fell into his hands at Coleraine.—*Cal. Doc. Ireland* (1606-8), p. 126.

Archdall *(Mon. Hib.*, p. 84) sneers at the story told by Porter in his *Annals* of Brutus Babington, bishop of Derry, having attempted in vain to burn an image of the B. Virgin which belonged to this monastery, and of the bishop being instantly seized with a violent illness which resulted in his sudden death on the ninth of September, 1611. However, the statement made about the bishop's sudden death has received startling confirmation from a letter of Sir Arthur Chichester to Salisbury, dated Sept. 17, 1611 :—"Is advised of the death of Doctor Babbington, late bishop of Dyrrie, on the 10th inst., suddenly, being well at 7 o'clock evening and dead at 8."—*Cal. Doc. Ireland* (1611-14), p. 103.

Father Patrick Thady, of this community, about the same period, was subjected to atrocious persecution and was imprisoned for a year. In the beginning of the reign of James I., he was brought first to Dublin and then to London, where in both cities he was brought through the streets in his habit and exhibited to the people as a fool. On being afterwards liberated by the king, he passed over to France and made his way to Rome, where he was presented to Paul V. The Supreme Pontiff was affectionately interested in the account of his sufferings and said to him :—"You have shown us all a good example." The holy man died afterwards at a good old age in Flanders.—*Archives of Master-Gen. of Dom. Order. Codices* K and L

The Dominicans appear to have settled in Coleraine, shortly

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before or at the period of the war of 1641, for in the provincial chapter, held in Kilkenny in 1644, this convent and four others were erected into houses of general study.

In 1670, the Ven. Oliver Plunket reports in his visitation that "the Dominicans have a convent in Culrahan, in which there are only four friars. one of whom, James Crolly, is a good preacher." There is a great discrepancy between this account and the one he gave on Sept. 25th of the following year. In the latter he says:—"The other [Dominican] convent is in Culrahan, and consists of ten friars; the prior, Father Dominick Loreman, is famous for preaching." —Moran; *Memoir of Oliver Plunket*, pp. 67 and 140. At this period too they had a noviciate there.

In the middle of the eighteenth century, there were only two friars there, and in 1767 there was only one, who was the parish priest. The last of the Dominicans of Coleraine, Father J. D. Cunningham, died in 1843.

5. FATHER PATRICK O'DEARY.

REFERRED to by Ven. Oliver Plunket as an exceedingly good man and a great preacher.—*Memoir*, etc., p. 67.

6. FATHER CLEMENT O'BYRNE.

REFERRED to by Ven. Oliver Plunket as a learned preacher who produced much fruit.—*Idem*, p. 140.

7. FATHER EUGENE O'COIGLY.

REFERRED to by Ven. Oliver Plunket as one of the best preachers in the kingdom.—*Idem*, p. 66. In 1655, he had, in common with some other Dominicans, petitioned Propaganda for special faculties to look after the spiritual welfare of the Irish exiled to the Barbadoes by Cromwell.—*Ex Archiviis Propagand. Acta*, 1655.

8. FATHER JAMES O'CROLLY.

REFERRED to by Ven. Oliver Plunket as a good preacher.—*Idem*, p. 140.

9. PRIMATE MAGUIRE.

HE was recommended for the see of Armagh, by the Spanish ambassador to the English Court and the Internuncio of Brussels,

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and was elected in the Propaganda Congregation of Dec. 14, 1683. In the following year he and some other Catholic leaders transmitted to London a series of charges against Tyrconnell, in which the latter was accused of bribery and other odious practices.

Towards the close of 1685, he and the bishop of Clogher were delegated, at a synod of the Irish bishops, to go over to London and offer congratulations to James II., on the overthrow of the Duke of Monmouth's rebellion. They were well received by the King, who promised that relief should come to the Irish clergy, though without offering any violence to the feelings of the Protestant party.

In 1686, he presided at a synod of the Catholic Clergy in Dubln, and at two others in 1691, held at Limerick and Galway respectively. In 1687, he and the archbishop of Dublin, Dr. Russell, received palliums from Innocent XI.

The primate spent sixteen years in exile in Paris, from 1691 till his death in 1707. Shortly after he went there, he and five other Irish bishops addressed a letter to the Holy See, describing their destitute condition and begging assistance. They received 300 crowns which were to be divided equally among them. In 1698, he exerted himself with His Holiness to procure assistance for his fellow-countrymen, driven over to the Continent by the late Act of Parliament. He succeeded in obtaining considerable assistance for them, and, in the same year, received from the Nuncio in Paris the brief of His Holiness, addressed to the suffering Catholics of Ireland, by reason of the violent edicts made against them by the English Parliament.

He died in Paris and was buried in the church of the Irish College. The following inscription is on his tomb;—Hic jacet Illust^{us} ac Rever^{us} D.D. Dominicus Maguire, archiep^{us} Arm. totius Hib. Primas, 21 Sept. an^{o} 1707, defunctus. Requiescat in Pace.

See Stuart's *History of Armagh* (edition of 1900), pp. 248, 260.

10. FATHER JOHN FLAVERTY (or Laverty).

This account is taken from the Acts of the General Chapter, to which O'Heyne adds that it was under Cromwell that this father suffered martyrdom.

11. FRIARY OF GOLA.

The account of the foundation of this convent, as given by O'Heyne,

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may be accepted as perfectly correct The site, which is seven miles south-east of Enniskillen, near Lough Erne, was obtained shortly before the War of the Confederation, but the erection of the house was not commenced till after 1660. About this time a great controversy arose between the Dominicans and the Franciscans, as to the right of the former to quest for alms in the dioceses of Armagh, Down, Dromore and Clogher. For some years the Dominicans had not been seen in Ulster, but on the Restoration of Charles II., the provincial sent Fr. John O'Conor, of Sligo, with some other friars, to establish themselves in the places where they formerly had possessed convents.

The Ven. Oliver Plunket, the primate, was commissioned by the Holy See to decide the controversy, and his decision in every case was favourable to the claims of the Dominicans. There was not much difficulty in deciding the claims of the Dominicans to the abbeys of Carlingford and Newtownards, but as regards Gola, the primate says, in a letter dated July 29, 1676:—"But the existence of their convent in Gaula is only attested by an old parchment book, written many years ago, which contains the annals of that diocese; and some old persons attest that before the war of Cromwell, there were Dominicans in that diocese who went about to quest, in consequence of this convent; the Fransciscans, however, always opposed them." In another letter, dated Sept. 8th, the following year, he says:—"I went to the diocese of Clogher, and near Enniskillen, in the convent of the Franciscan Friars, called the contending parties; the Dominicans adduced the authority of the ancient annals of that town, written in the Irish language, which give the name of the convent of Gaula, the year in which it was founded, the Pope in whose pontificate it was founded for the Dominicans. They also brought forward the testimony of an old priest, who swore that he heard from his father that the convent of Gaula belonged to the Dominicans; they also produced other witnesses who gave like evidence."

The decision of the primate regarding Gola would incline one to believe that it was an ancient foundation like Carlingford and Newtownards, and he seems himself to have been of this opinion. But the negative arguments are irresistible. There is not the slightest reference to the convent of Gola at the time of the Suppression, not even in the inquisition held at Enniskillen, in 1609. There is no Bull of foundation extant such as we find for convents erected in the

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fifteenth century. The name is not to be found in the list of convents, drawn up by Ross Mageoghegan in 1627 (see *Spic. Ossor.*, vol. I., p. 126), nor in another list made in the sixteenth or seventeenth century, preserved in Trinity College Library. The reference to the ancient manuscript would carry great weight, if it were more defined, but Dr. Fitzsimons, vicar-general of Kilmore, who was one of the commissioners helping the primate, speaks of it as "annales patriæ pervetustos, quos ipsemet vidi in antiqua membrana exscriptos et apud antiquarium dicti comitatus Fermaniæ custoditos." This can be no other than the *Annals of Ulster*, and it is sufficient to say that there is not the slightest reference in them to a Dominican convent in Gola. The reader may judge the evidence for himself.

In the very year in which the controversy was decided, the primate reports that in Gola convent there are "eight friars, two of whom are good preachers, Father Thomas Mac Mahon and Father Charles Mac Manus. Here again they have a noviciate."

In the middle of the eighteenth century, there were three fathers in community, of whom one was parish priest. The Dominicans left Gola before 1800, and the convent became a private residence. When the grandfather of the present occupier, Miss Wilson, came to reside there, the walls only were standing. There is still a very fine old mantelpiece in the kitchen, but the most cursory inspection of the building shows it cannot be placed in the category of the *ancient* abbeys of the Order in Ireland.

12. FATHERS THOMAS MAC MAHON AND CHARLES MAC MANUS.

Referred to by Ven. Oliver Plunket as good preachers.—*Memoir*, etc., p, 67.

13. NEWTOWNARDS ABBEY.

It was founded in 1244. The name of the founder is not known, so it is likely that the Dominicans were either invited to come by the bishop of Down, or came with his permission. Alemand asserts that the founders were the Savage family, and Dr. Burke relying on Father Gelasius Mac Mahon, holds that the founder was Walter de Burgh, earl of Ulster. Both statements are without any evidence to support them. A strong negative argument against the supposition that Walter de Burgh was the founder may be justly drawn from the *Book of the Friars Preachers of Athenry*, where in his obit he is

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styled the founder of Lorragh abbey while there is no mention of Newtownards. That their relation to the bishop was more intimate than in other places from the *Taxation of Down*, 1291, in which the Dominicans are said to owe a refection to the bishop. In addition to this there was a neighbouring rectory attached to the abbey.

This was one of the convents which the Franciscans laid claim to after the Restoration of Charles II. The primate, writing in 1670, says :—"In the diocese of Down there is a convent of Dominicans, but the friars live in lodgings. There are five Dominicans, but only one is of great fame, *viz.*, Clement O'Byrne, who is a good preacher and produces much fruit."—Moran: *Memoir of Oliver Plunket*, p. 67.

In the middle of the eighteenth century there were three fathers there, whose numbers were reduced to two a few years afterwards.

The following note by Cardinal Moran, in his edition of Archdall's *Monasticon* (page 289), is of great interest :—

"Newtownards priory was frequently called Villa Nova. To it was appropriated the rectory of Newtown, valued in the taxation of Pope Nicholas at 14 marks.

"The priory chapel was converted into a Protestant church by the first Lord Montgomery. It afterwards was used as a courthouse but is now abandoned to ruin. The Dominicans, after they were forced to abandon Newtownards, found a 'Locus Refugii' in the townland of Burren, in the parish of Kilcoo, but at a somewhat later period, the Dominicans of Burren moved off to the neighbouring townland of Moneyscalp, where they occupied a cabin, the site of which is to this day shown in the garden of Widow Mullan, who pointed out to the writer the stone that was their door-step and the stone that served them for an altar, when their congregation would be too large to find accommodation within their humble dwelling. Here they were visited in 1751 by Dr. Thomas de Burgo, who in his *Hibernia Dominicana*, says :—'The members of this convent, in the year 1756, are—R. Father Preacher-General, Brother John Gribben, Prior, in the 54th year of his age and the 27th of his profession ; Father Brother Heber Magennis, Subprior, in the 49th year of his age and the 24th of his profession; and Father Brother James Hillan, Procurator, in the 53rd year of his age and the 20th of his profession.' The writer was told by an old man, the nearest neighbour of Widow Mullan, that the friars were forced to leave Moneyscalp because the landlords (middlemen under the Downshire family), John

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and Felix O'Neill, who lived at Banvale, near Hilltown, and their brother Hugh, who resided at Ardilea, near Clough, had raised the rent of their little farm so high that they could not pay it. In 1766, Friar Gribben was residing in the parish of Kilcoo. He died in the house of a namesake and relative of his in Wateresk. Father Hillan was curate in 1766 to Dr. Mc Cartan, in Downpatrick. He afterwards was curate in Bright, where he died in the townland of Ballyvastin and was buried in Rossglass. The writer has not been able to discover anything about Father Magennis. With these the convent of Villa Nova (Newtownards) may be said to have become defunct. There were, however, after their times, Friars Rice and Burns, who assumed the name and garb, but they no longer lived in community and the discipline of Villa Nova was gone."

The last of the Dominicans of Newtownards, Father Patrick Moore, died in 1835.

14. PREACHER-GENERAL, DEFINITOR, VICAR OF HIS NATION.

THE title of preacher-general, bringing certain privileges with it, is conferred in the Dominican Order, on a limited number of those who have distinguished themselves in preaching Definitors to the number of four are elected in the provincial chapter, and they, together with the provincial, do all the legislation of the chapter. By Vicar of his *nation*, we must understand Ulster. The four civil provinces of Ireland were even up to this time spoken of as *nationes*, in the Acts of the Chapter.

15. CARLINGFORD ABBEY.

DR. BURKE gives 1305 as the date of the foundation of this abbey and Richard de Burgh, earl of Ulster, as the founder, but as he has nothing stronger in support of either statement than the general tradition held in his time, we may assume that both are unknown. A strong negative argument against the earl as founder may be drawn from the *Book of the Friars Preachers of Athenry*, where his obit immediately succeeds that of his father, Walter, who is there styled the founder of Lorragh abbey, while all that is said of his son is that he was called the *Red Earl*. The earls of Ulster, however, according to Ware, were the patrons of the place. It is not improb-

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able that the Dominicans settled in Carlingford during the incumbency of Walter and Roland Joyce (1307-23), two Dominicans who succeeded each other in the see of Armagh.

The name of the prior of the Friars Preachers of Carlingford occurs several times in the registers of the see of Armagh during the fifteenth century.

On July 18, 1541, a lease was given to Martin Scryne, of Dundalk, merchant, of the monastery of Friars Preachers, or Black Friars of Carlingford, for £5.—*Fiants*, Henry VIII.

An Inquisition was held here in the 34th year of Henry VIII. (1542-43), when the prior was found to be in possession of a church and belfry, chapter-house, dormitory, hall, kitchen and other buildings; one acre, one park, one close, several messuages and a water-mill, with their appurtenances in the town of Carlingford, of the annual value, besides all reprises, of £4 6s. 8d.

On April 22, 1552, the priory, containing two acres and a half within the precincts, seven messuages in the said town and a water-mill, was granted for ever, in capite, to Nicholas Bagnall, without rent.

1607, Nov. 27. Arthur Bagnall obtained permission to alienate the monastery and other property to Sir Arthur Chichester and others. *Patents*, Jas. I.

1613, Feb. 18. James I. regranted to Arthur Bagnall, Esq., the possession of the late dissolved house of Preaching Friars, called the Black Friars of the town of Carlingford, and the site, circuit, precinct of the same, with the appurtenances.—*Patents*, Jas. I.

There is no other notice of the convent until 1670, when the Ven, Oliver Plunket reports that there were five friars there and that the prior, Eugene O'Coigly (Quigley), was one of the best preachers in the kingdom. As the Franciscans were contending against the right of the Dominicans to live there, the primate summoned a meeting to decide the conflicting claims. He reports:—"In the diocese of Armagh, I summoned before me the parties who were contending about the convent of Carlingford; the Dominicans produced again the authority of Ware, who, at page 203, writes thus: *Carlingfordiæ conventus ordinis Prædicatorum, Comites Ultoniæ patroni fuerunt.* They moreover produced an instrument of the tenth year of Henry VIII., by which a citizen of Carlingford, named Mariman, made over a house and garden to the Dominicans of the convent of Carlingford. Again in the Dublin Register, which is called *Defectus*

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Titles, mention is made of this convent of Carlingford; and they also adduced the evidence of old persons who had seen some Dominican fathers residing near this convent before the reign of Cromwell."—Moran: *Memoir of Oliver Plunket*, p. 247.

It would appear from the Lords' Committee Returns in 1731, that no Dominicans were in Carlingford at this date, in which there were two mass-houses, two officiating priests, three schools and two chapels not in use. In the following letter from the Sheriff of Louth, we may identify the Friars in Seatown as Franciscans and those at Kilcurley as Dominicans:—

"Nov. 21, 1731.

My Lord,

Pursuant to the order of the Rt. Hon. the Lords' Committee, I have made enquiry and find but two Fryaries in the County of Louth, the one at Seatown, consisting of seven friars, the other att or near Kilcurly, but could not find out the certainty of their number, but believe them to be about four. I find there are no nunneries in the county; both the Fryaries are near Dundalk.—Wallop Brabazon." Irish Record Office: *Returns, Religion, Popish*, Bundle 72.

In the middle of the century, there were four fathers attached to this community, and in 1767, there were three, of whom one, Father Dominic Mac Thomas, is marked in the Provincial's record as parish priest. The still living tradition is that he was parish priest, not of Carlingford, but of the parishes of Cooley and Kilcurley. It was under the guidance of this father, who had been prior for many years, that the Dominicans came to Dundalk. The account of this transaction was taken down from the lips of Christina Rogan, formerly servant in the community, who died in 1876, about a hundred years old. The Rogan family for three generations were employed in the service of the community. Christina's grandfather, who was a servant of the friars before they left Carlingford, accompanied them on their removal from Carlingford to Kilcurley. Her father remained in the service of the friars after his father's death, and used to do the yearly questing for alms. This is her account:—"They had no house or home. They slept and drank and ate wherever they got it; it was by the side of the ditches they used to say Mass. They used to be about Castletown near the Hill—it was an old *Station*. Here it was that some of the friars said Mass. One day, Lord James Hamilton [Clanbrassil], and a good gentleman he was, saw from the Demesne, in the field outside the park-wall or

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fence, a crowd of people. He asked the steward or the herd in the course of the same day why the people were there. He answered that it was one of the friars from Carlingford, who was saying the Mass by the side of the ditch. 'Send him to me,' said Lord Hamilton, 'and tell him I will do him no harm.' Father Thomas at first refused and then after came. 'Why,' said Lord Hamilton, 'had you no better place than by the side of a ditch to pray? Go, said he, 'you have all been too long hunted and slaughtered. Go home, you shall not be harmed.' I have no home that I can call my own nor can I find one,' said Father Thomas. 'Go,' said the lord, 'go to that barrack of a place (pointing in the direction of the present convent), there is no use now made of it, just outside the park-gate,' meaning an old linen-factory which was then unoccupied. That is the place where our house and school are now built.

"Father Thomas converted the long shed in the yard alongside of the Park entrance into a chapel and erected an altar at the end wall, and that was the first Dominican chapel in Dundalk. By degrees it was made a more decent place of worship by Father Thomas."

A memorial slab belonging to this chapel is still in a good state of preservation. The incised inscription reads as follows:—"This chapel was built in the year 1777 by the Rev. Dominick Thomas Prior of Carling[to] and preacher-general in Honour of the glorious Mother of Jesus and her adopted Son St. Dominic."

Another chapel on the same site was built by Father Coghlan in 1830, which served for divine worship till the present church was opened and dedicated by Dr. Donnelly, bishop of Clogher, on August the fifth, 1866. National Schools were opened in March, 1833, which for seventeen years were the only free primary schools under Catholic management in Dundalk, and in 1900 these were replaced by much larger schools which cost over £4,000. The present convent was begun in August, 1867, and finished in the beginning of 1869.

16. ST. MARY MAGDALENE'S, DROGHEDA.

It was founded in 1224 by Luke Netterville, archbishop of Armagh, under the title of St. Mary Magdalene's. Ware. The *Liber Niger* (ad annum 1227) says about this archbishop:—*Anno 1224, ædificare cæpit in Pontanæ oppido abbatiam pro fratribus prædicatoribus, in quo sepultus fuit, die 27 Aprilis, anno 1227, defunctus. In eadem etiam abbatia, humatus fuit alter archiepiscopus Armacanus, nomin*

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Patritius O'Scanlan, qui obiit Dundalkæ, in abbatia S. Leonardi 16 Martii, 1271, sed ad memoratum patrum prædicatorum cœnobium translatus, cum ipse ejusdem esset ordinis alumnus.

In 1246, a mandate was issued to the prior of the Friars Preachers of Drogheda and the guardian of the Friars Minor of Dundalk, to cite the electors of the archbishop of Armagh. In 1292, a mandate was issued to the archbishop of Armagh, the prior of the Friars Preachers of Drogheda and the guardian of the Friars Minor of Dundalk, to examine the privileges and indults of the Augustinian hospital of St. John in Dublin.—Theiner: *Monumenta*, pp. 45 and 157.

1253. Mandate from Henry III. to distribute alms, to the amount of 100 marks, to the Hospital of St. John in Dublin, and the Friars Preachers and the Friars Minor of Drogheda.—*Cal. Doc. Ire.* (1252-84), p. 42.

In 1285, King Edward I. directs that 35 marks be given to the Dominicans annually, to be divided equally among the convents of Dublin, Cork, Waterford, Limerick and Drogheda. He had already, even before he assumed the reins of government, caused 25 marks to be divided every year among them.—*Cal. Doc. Ire.* (1285-92), p. 77.

1290, 1313, 1347. Chapters of the Order were held here.

1319. Father John le Rous was prior.

1394. This year, on the 16th of March, four Irish kings made their personal submission to Richard II. in this abbey; each of whom, before he repeated the words of submission, laid aside his belt, skein and cap, and fell on his knees at his majesty's feet; and, clasping his hands, held them up for some time between the hands of the king.—King *MSS.*, p. 98.

1399. Boniface IX. grants the *Portiuncula* indulgence to all the faithful, who after complying with the usual conditions, give a helping hand to the Dominicans of Drogheda in repairing their church and the chapel of the B. Virgin attached to it. Two years afterwards, the same Pope renewed the indulgence in a more extensive form.—*Bullarium Ord. Præd.*, Vol. II., p. 589.

1412. It is related in the *Liber Niger* that great dissensions, which often caused bloodshed and loss of life, having existed for many years between the two parts of the town of Drogheda, divided by the River Boyne (one part being in Louth and the other in Meath), Father Philip Bennett, master of divinity and a friar of this convent, invited the people of both parties to hear his sermon in the collegiate

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church of St. Peter, on the feast of Corpus Christi; that he took for his theme those words of the 132nd psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity;" that in the sermon, having asked the congregation earnestly—"Will you be united to the Body of Christ?" Alderman William Simcock answered in the name of all, "We will;" and that, when the sermon was ended, they were entertained at supper in the refectory of the convent. After a friendly conference with Father Bennett over their differences, by his advice a joint petition was drawn up to Henry IV., signed by Nicholas Fleming, archbishop of Armagh, which they sent to London by one Robert Ball, who returned on the 15th of December of the same year with a charter from the king, uniting the two sides into one town of Drogheda and under one mayor, and forming it into a special county. The following day, the archbishop gave his blessing to the town thus united, and the first mayor elected was William Simcock already mentioned.

1468. By act of Parliament, held in Drogheda before John le Tiptoft, earl of Worcester, it was ordered that the Friars Preachers of Drogheda have ten marks yearly out of the fee farms of the city of Dublin, to be paid by the mayor and bailiffs towards the support of their house.—8 Edw. IV.

In 1484, this house, with some others, accepted the reform to Regular Observance.

1496. Octavian, (de Spinellis) archbishop of Armagh, grants an indulgence of forty days to all pious Christians who give aid to Father Cornelius Gerald, the prior of the Dominican convent in Drogheda. The prior had spent a great deal on the repairs of his church and convent and had also provided books, lights, vestments and other requisites for divine service. The alms of the people in his neighbourhood not being sufficient for his purpose, he had resolved to quest in the northern parts of the diocese of Armagh.—*Regist. Oct.*, Vol. III., p. 898.

Peter Lewis was the last prior. He "surrendered" the abbey on March 20th, 1540, and a lease was granted on August 20th, 1541, to Walter Dowdall and Edward Becke, merchants, of the site of the monastery of Friars Preachers at Drogheda, with appurtenances in Drogheda and Philipstown. In the return of the Commissioners relating to the chattels of the monasteries, the goods in this convent are appraised at 40 shillings and sixpence.

Henceforward there is no record of a Dominican community in

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Drogheda for more than a century. In the Provincial's reports of 1622 and 1627, we find there were no fathers there at that period. However, one of the Wadding MSS. of 1621 informs us that the Dominican Fathers had established the Confraternity of the Rosary several years previously, though they were not living in Drogheda themselves at the date of the manuscript. But the fathers must have settled there a few years afterwards, as the Order increased in numbers.

After the Cromwellian war, the fathers once more appeared in Drogheda, and the Ven. Oliver Plunket reports in 1671 that there were three friars there, of whom Father Mathews was grave, prudent and learned.

In 1756, there were eight fathers attached to this convent, but they were not allowed to live in community by the local authority. In the early part of the century, they had a friary at Donore in Meath, having a chapel at Cruicerath for Donore district and another mud-walled and thatched edifice in the townland of Rosnaree. Two of the fathers on the mission were parish priests of Donore, Father John Byrne and Father Duffy. The latter died in 1789.—See Cogan: *Diocese of Meath*, Vol. II., p. 249.

In 1771, the fathers began to live together again in community and converted a store into a chapel, in what was then known as the Linenhall street. This chapel measured in the clear 59 ft. by 24 ft. 5 in. Owing to this, the church and friary have ever since been known as the "Linenhall." In 1878 a beautiful new church was finished and dedicated, and three years afterwards the present convent was completed.

There is a good historical sketch of the Dominicans of Drogheda in the *History of Drogheda*, p. 95 et seq., printed and published in 1893 by Hughes, West street, Drogheda.

17. PRIMATE O'SCANLAN.

PATRICK O'Scanlan, a Dominican friar and bishop of Raphoe, was unanimously postulated archbishop by the Chapter of Armagh, under a license granted by the king, on the 27th of February, 1261 Henry confirmed his election, and it was ratified by Urban IV., in a bull dated the 5th of November of the same year.—See Stuart's *History of Armagh* (edition of 1900), pp. 94 and 102.

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LEINSTER.

18. ST. SAVIOUR'S, DUBLIN.

FOUNDED in 1224, the first of the Dominican abbeys in Ireland. The fathers in that year leased a site adjoining St. Mary's abbey from the Cistercian monks, at a yearly rent of £3, and their convent and church were built by the citizens of Dublin. The site extended along the river bank from the present Church Street to Ormonde Bridge. They had a theological school attached to the abbey from the earliest times.—MS. folio vol. in Chetham Library, Manchester, p. 622, written early in the 17th century.

1238. Their church was finished and dedicated on May 1st, under the title of St. Saviour's.

1270. Henry III. sends them 100 shillings to pay their debts. *Cal. Doc. Ire.* (1252-84), p. 142.

1274 to 1300, the Dominicans of Dublin are twice annually on the roll of payments as recipients of the King's alms.

1281. Two provincial chapters were held here.

1285. Edward I. allows them for the fabric of their church thirty oak trees, namely, fifteen from the wood of Glencree and fifteen from that of Newcastle. *Cal. Doc. Ireland* (1285-92), p. 38.

1296. A provincial chapter was held here.

1304, June 26. A great fire consumed the church, as well as the church of St. Mary's Abbey and several streets, but on the next feast of St. Agatha (Feb. 5), Lord Eustace le Poer laid the foundation of the new choir. John le Decer, in 1308, gave great help towards the rebuilding of the church.

1309. Sir John Cogan, Sir Walter Faunt and Sir John Fitz Rery, Knts., were interred in the church of this monastery.—*Pembridge.*

1313. A provincial chapter was held here.

1316. The monastery was pulled down on the approach of Edward Bruce's army, and the materials used in repairing the city walls. But when the city was out of danger, Edward II. commanded the citizens to rebuild it.—*Pembridge.*

1351. Kenrick Sherman, who had been provost of Dublin in 1348, died in the monastery, in the midst of the Dominicans, to whom he had been a great benefactor. He had built the belfry, glazed the great east window and roofed the church.—*Idem.*

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1402. Thomas Cranley, archbishop of Dublin, consecrated the church, on July 11th.

1459. It was enacted by Parliament that this monastery should in future have ten pounds annually in free alms, for necessary repairs, and the statute was confirmed in perpetuity by an Act of 4th and 5th Edward IV.—*King* MSS., p. 90.

1488. Sir Richard Edgecomb, sent over to receive the fealty of those who had taken part in the rebellion of Lambert Simnel, lodged in this monastery.— *Sir R. Edgecomb's Voyage to Ireland*, MS. Trinity College, Dublin, printed by Harris in his *Collectanea Hibernica*, p. 69 et seq.

1539. Patrick Hay, the prior, "surrendered" this abbey to the Commissioners of Henry VIII., on July 8th, and it was granted to Sir Thomas Cusacke, at the yearly rent of eight shillings and five pence, Irish money. In the Commissioners' Return regarding the sale of the chattels of the monasteries, such as bells, church plate, etc. (an unpublished document in the Irish Record Office), we find that the amount received from the sale of the effects of St. Saviour's was £28 8s. 8d.

Two years after the dissolution of the monastery, John Allen, the chancellor, Sir Gerald Aylmer, Chief Justice Luttrell, White, and others, professors of the law, applied for a twenty-one years' lease of St. Saviour's, which was granted to them.

1578, Feb. 14th, it was granted to Thomas, 10th earl of Ormonde, for ever, in free soccage, and not in capite, at the yearly rent of twenty shillings, Irish money.

We have no record of the Dominicans in Dublin after this till 1622, when Father Ross Mageoghegan, the vicar-provincial, was residing in Dublin with eight other fathers. In 1627, we have another notice of the Dublin community, in an account of the state of the Irish Province, drawn up by him for Propaganda. It is certain that the Dominicans were located at this time in Cook Street, where the Carmelites and Franciscans also had their establishments.

During the whole of the Cromwellian regime, the fathers stood in the post of danger, according to a discalced Carmelite writing in 1662, and in that year there were two in Dublin.—*Spic. Ossor.*, Vol. II., p. 208.

On the accession of James II. to the throne, the Dominicans got possession of the abbey for a short time, but on the King's arrival in Dublin, they were removed provisionally to Cook Street, as he

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required the abbey for holding his Parliament in. In "A particular account of the Romish Clergy, secular and regular, in every Parish of the Diocese of Dublin," drawn up in March, 1697, the following list is given of the Dominicans in St. Audoen's parish:—

"Regular { Thomas Marshall, James Hannin, James Egan, Christopher Farrell } All Dominican ffryers att the Convent in Cooke Street."

On going into exile the following year, the fathers handed their chapel over to the secular clergy, and it became the parish church of St. Audoen's, being known for many years afterwards by the name of "The Old Dominicans."

On the accession of George I., Father Stephen Mac Egan built a chapel near Bridge Street. Though known as "Bridge Street Chapel," it was not in the street itself, but in a court at the end of a lane leading to it. In 1772, a new chapel and convent, on a much larger scale, were finished and decorated. This chapel came into possession of the secular clergy after the Dominicans had removed to Denmark Street, and it was in use as the parochial church up to 1846. The removal to Denmark Street took place some time after the first relaxation of the penal laws in 1782, and the fathers built a fine church and convent which are now used as an orphanage and national school. In 1800, there were eight fathers in community there. It is also of interest to know that at the same period there were, in the archdiocese of Dublin, seven fathers acting as curates, one chaplain and two officiating assistants. *Dr. Troy's Report.*

On September 8, 1852, Archbishop Cullen laid the foundation stone of the present church of St. Saviour's in Dominic Street, and on January 15, 1861, the same prelate dedicated the church: the dedication sermon being preached by Dr. Moriarty, bishop of Kerry.

After leaving Denmark Street, the fathers resided in a house in Rutland Square for many years, whence they removed to their present convent in Dorset Street in 1890

For a full historical account of St. Saviour's, Dublin, see *The Black Friars of Dublin*, published in 1899, by the present Writer.

19. FATHER CHRISTOPHER O'FARRELL.

THIS father can be identified with the Keane Farrell, whose petitions for release are to be found in the Ormonde Papers, at the date of 1668.—See *The Black Friars of Dublin*, p. 22.

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20. FATHER JAMES O'PHELAN.

THE battle in which this father lost his life was probably the battle of Cassano, which is thus described by Cox in his *House of Austria*, vol. III., p. 15:—"The only striking event of the campaign was the short but desperate battle of Cassano, which took place during one of the marches. On the 16th of August, Eugene attacked a part of the French infantry, while separated from the cavalry, which had been pushed across the Adda, to oppose his passage; but the strength of the enemy's position, and the sudden arrival of Vendome, with the rest of the troops from the opposite side of the river, robbed him of the victory."

21. ARKLOW ABBEY.

FOUNDED in 1264. "1264, Locus apud Arclo capitur."—*Chron. Ord. Fratrum Prædicatorum*—MS. Trin. College, F. 1, 16. "Obiit Thomas Theobaldus le Botiller, sexto Kal. Octobris, in castello de Arclowe et sepultus ibidem in Prædicatorum conventu,"—*Annals of Ireland*, ad an. 1285. According to Ware, this Thomas Theobald Butler was its founder, and there was a statue erected to him in the church.

The abbey was suppressed in 1539, and on Feb. 15th, 1540, a lease was granted to Edmund Duffi, gent., of the site of the Friars Preachers of Arclow.—*Fiants, Henry VIII.*

1544, Feb. 4. Grant to John Travers, of Dublin, Esq., of the site of the monastery of the Friars Preachers of Arclow.—*Idem.*

1547. A lease was granted to Terence M'Morho [Mac Murrough] of Arclowe, gent., of the site of the monastery of the Friars Preachers of Arclowe.—*Idem.*

In *A particular account of the Romish Clergy, secular and regular, in every parish of the diocese of Dublin*, made out in March, 1697, mention is made of "James Cocklan, prior of ye Dominicans in Arklow."

In 1756 there were two fathers there, and only one in 1767. The last representative of the Order there, Father Stephen O'Kelly, died shortly after 1835.

22. THE ABBEY AT CLONMINES.

IT is doubtful whether this abbey ever belonged to the Dominicans. —See *Hib. Dom.*, p. 341.

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23. BLACK ABBEY, KILKENNY.

FOUNDED under the title of the Blessed Trinity in 1225, by William Marshall, the younger, earl of Pembroke, who was buried there in 1231. His ill-fated brother, Richard, who fell by treachery at the Curragh, was buried there three years later.

In 1244, Geoffrey de Turville became bishop of Ossory and made a grant of a conduit of water to the friars. The original grant is still among the Corporation archives.

1251. A grant is preserved in the Corporation archives, from Hugh, bishop of Ossory, in which he grants the whole fountain of St. Kenny (St. Canice) to the friars preachers. This grant has the bishop's seal and counterseal attached, and it is given in facsimile in Gilbert's *Facsimiles of National MSS. of Ireland.*

1259. Bishop Hugh, a Dominican, who had been a great benefactor to the abbey, died and was buried near the High Altar.

1264. An alabaster figure of the Blessed Trinity, of this date, is preserved in the abbey church. It was found bricked up in a wall seventy or eighty years ago.

1274. Grant from Gilbert de Clare to the friars preachers, enabling them to grind corn at his mill.—*Kilk. Corp. Archives.*

In 1281, 1302, 1306 and 1348, provincial chapters were held here.

In 1348, on the 6th of March, eight Dominicans died in Kilkenny of the Black Plague.—*Clynn.*

1353. A grant from the Corporation to the Black Abbey of the rent of two houses to provide bread and wine for the celebration of Masses.—*Kilk. Corp. Archives.*

1376. Excommunication against Philip Leget for neglecting to supply bread and wine for the celebration of Mass at the Friars Preachers and Minors of Kilkenny, which he was adjudged bound to do in a certain cause testamentary tried before Robert de Tunbrigge, archdeacon of Ossory, commissary to the bishop of that see. —*Idem.*

1394. Grant from Thomas Holbeyn and others of a tenement near the cemetery of the church of the Blessed Virgin Mary, to supply the Friars Preachers with bread and wine for Masses to be celebrated in their church. 18th Richard II.—*Idem.*

Grant from Benedictus, chaplain to the Friars Preachers, of premises in Irishtown *(Villa Hibernici).—Idem.*

1437. Henry VI. granted to the abbey "two parts of all the tithes, etc., of the rectory of the church of Mothil, in said county, now in

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our hands, to have and to hold the said two parts so long as they shall remain with us, paying yearly to our Exchequer of Ireland, eightpence on the feast of St. Michael and at Easter in equal portions." The friars had petitioned for this grant, as they were not able to live on the alms of the town and county of Kilkenny, since the county had been devastated by the English rebels and the Irish enemies.

1487. Oliver Cantwell, a Dominican, became bishop of Ossory. He died at a great age, on the ninth of January, 1526, and was buried in the Black Abbey.

1519. 10th Henry VIII. A grant from John Riche to the prior and brethren of the Order of Preachers of twenty-seven acres of land in the way leading to Dunfert.—*Kilk. Corp. Archives.*

Jan. 4, 1541. Peter Cantwell was prior at the time of the suppression and in possession of the said priory, containing, within the precincts, a church and belfry, a small castle near the church, a dormitory, and beneath it the chapter house; another room called the King's Chamber, and adjoining it a small turret, a granary with two cellars underneath, a toft, etc., etc.—Archdall: *Mon. Hib.*, Vol. II., p. 340 (edit. Moran).

1543, Aug. 25. This abbey as well as the Franciscan abbey was granted to Walter Archer, the sovereign, and to the burgesses and commonalty of Kilkenny for ever, at the yearly rent of twelve shillings and four pence.—*Idem.*

In the Commissioners' return of the chattels of the monasteries, sold for the benefit of the king, those of this convent are said to have brought a sum of £57 17s. 5d.

1603. Father Edward Raughter, a Dominican friar, assisted by some in the town, came to the Black Friars, then used as a session house, and breaking the doors pulled down the benches and seats of justice, building an altar in the place of them, and commanded one Bishop, dwelling in part of the abbey, to deliver him the keys of his house, who was to take possession of the whole abbey in the name and right of the friars, his brethren.—*Fynes Moryson.* Walter Archer, sovereign of Kilkenny, was thrown into prison by Lord Mountjoy, the deputy, for approving of the seizure of the Black Abbey.

1643. A provincial chapter was held in the Black Abbey, which had been taken possession of and repaired by the Dominicans, when the Confederates occupied Kilkenny. F. Felix O'Conor was prior

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of the Black Abbey some time after this, and on the town falling into Cromwell's hands in 1650, was excepted from quarter but managed to escape.

In 1678, as we learn from a *Relatio* presented to Propaganda by Dr. O'Phelan, bishop of Ossory, there were five Dominicans in Kilkenny.

The fathers returned to Kilkenny some years after the General Exile of 1698, for the report of the Sheriff of Kilkenny, made in 1731, speaks of "one reputed friary, (in Irishtown), erected since the first year of the reign of King George the First, being formerly a large stone malt-house. Five reputed Fryars therein." A chalice belonging to this period is still in use in St. John's parish church. Round the base is inscribed:—*Fr. Petrus Archer, Ordinis Sancti Dominici, Conventus Kilkenniæ, me fieri fecit, 1722.*

In 1744, the fathers were dispersed by the magistrates and, although not driven out of the city, were not allowed to live together in community. For a long period, they did parochial work for the secular clergy, first in St. John's and afterwards in St. Canice's parish.

1775. Father Meade rented the ruins of the old abbey at £4 a year, from Mr. Laurence Daly, who held by a lease from the Tynte family of County Wicklow, the latter possessing the place in right of a long lease from the corporation of Kilkenny, the original grantees of the Crown. Father Meade pulled down the ancient choir to build a small convent.

1780. The transept was roofed in by Father Shaw of Mullingar, but was not used for divine service for thirty-four years.

1814. Father Gavin opened the transept for divine service, but he and all the other fathers were suspended by the bishop, in consequence. The nave was restored and opened for service in 1866, and in 1894, the present beautiful convent, replaced the small house which had been in use for 120 years.

24. DOCTRINE OF THE EFFICIENCY OF DIVINE GRACE.

THE controversy on Grace and Predestination, that was carried on between the Dominicans and the Jesuits for more than a century, came under the notice of several pontiffs. Clement VIII. instituted the famous Congregations *de Auxiliis* for the examination of the question, but no decision was promulgated, and the theologians on both sides, while left free to teach their own systems in

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their own schools, were forbidden under pains and penalties to stigmatise their opponents as heretics. It seems probable that Father Nolan was imprisoned on a charge of disobedience to this order.

He was present, as definitor for Ireland, at the General Chapters of 1644 and 1656. In the latter year, he and Father O'Kelly, of Rathfran, exerted themselves with the Holy See to get the Nuncio Rinuccini's censures revoked, but without success.

25. FATHER PATRICK MARSHALL.

He was elected Provincial in 1692. This election was declared null and void by the General, who in the meantime had re-appointed the previous Provincial, without the knowledge of the Capitular Fathers. However, in August, 1694, the General appointed him Provincial by apostolic authority. He died in London in 1725.

26. ROSBERCON ABBEY.

Founded in 1267. Under this date we find the entry *Prædicatores sederunt apud Ross, 13 Kal. Novembris*, in the annals marked *Ex annalibus anonymi, forte ex ord. Præd. Ross.* (Rawlinson MSS. P. I. and II., B. 479,68,69), Bodleian Library, Oxford. Alemand asserts that the founders were the families of Grace and Walsh, but without proof. In Grace's *Annales Hiberniæ* there is no mention of the foundation and Clynn merely says that the Friars Preachers settled there in the above year. It is a curious fact that there was a chapel in New Ross, called "St. Saviour's Chapel," the site of which is now occupied by an almshouse, which derives its revenues up to the present day from lands situated in Rosbercon parish across the Barrow, called, "Glen St. Saviour's." This shows that the former chapel of St. Saviour's in New Ross belonged to the friars of Rosbercon. The almshouse was founded by charter of Elizabeth in 1588 and is called "Trinity Hospital." Hore: *History of the Town and County of Wexford. Old and New Ross*, p. 76.

1539. Mathew Flemynge, the prior, "surrendered" the abbey on June 20th, being then seized of the same, and a church and belfry, a dormitory, cemetery, four chambers, etc.—*Archdall*, p. 376.

In 1756, there were two fathers there but none in 1800.

There were five arches of the church standing about 1812, but the ruins were totally destroyed some time afterwards, by one Lamphir,

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who used the stones to build a store on the river-side, nearly a quarter of a mile north-west of Roşbercon. He was afterwards caught smuggling and had to give up all his property to pay the fine. *Transactions of Ossory Arch. Soc.* vol. I., p. 26.

Father James Heynes, the Dominican who was chaplain to the Irish Brigade at the Battle of Fontenoy, lived in the friary here and died March 24, 1776, aged 64 years.

27. AGHABOE ABBEY.

SITUATED about four miles north of Mountrath, in the Queen's County. It was founded by the Fitzpatricks, ancestors of the barons of Upper Ossory. The year of foundation is not known.

In 1574, the abbey was granted to Barnaby, lord of Upper Ossory, in 1585, it was leased to Daniel Kelly, soldier, and in 1600, it was granted to Florence Fitzpatrick.

1612. 13th May (9th James I.)—Grant from the King to Florence Fitzpatrick, baron of Upper Ossory, of the site of the friary of Athebone, otherwise Aghavo, in Upper Ossory, containing one acre, 12 cottages, etc.—*Fiants*, James I.

Archdall (p. 589) gives the following description of the ruins of the abbey, as it appeared in his day:—"The west and south windows are handsome Gothic work; the church is one hundred feet in length and twenty-four in width, has three windows to the south, one at the east and one at the west. In the centre to the south is a small oratory called Phelan's chapel, and divided from the church by an arch, resting on a pillar of solid masonry; between the east windows of this chapel is a pedestal, intended for a statue, and under it a stone, hollowed and shaped like an inverted cone, with eight grooves, supposed to be for holy water. A door on the north side leads you into a quadrangle of sixty feet; the cells for the friars, usually ten in number, lay to the east, and opposite thereto was the kitchen, with apartments for servants; the cellars were large and over them the abbot's [prior's] apartment, measuring forty-six feet by seventeen, at the end of which was a bed-chamber seventeen feet square; whether this large room was not the refectory we cannot determine, as the last vicar of the parish demolished much of the building and made use of the materials to enclose a demesne."

In 1756 there was one father in Aghaboe.

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28. TRIM ABBEY.

FOUNDED in 1263, by Geoffrey de Geneville, lord of Meath. An engraving of a seal supposed to have belonged to this abbey, on which is depicted the B. Virgin clothed in the Dominican habit and handing roses to the founder and his wife, is given in Connell's *Ramble round Trim*, p. 30.

1285. A provincial chapter was held here.

1291. A great meeting of the Irish bishops took place in this convent on the Sunday after St. Matthew's Day, at which they formed an association to defend their rights against the encroachments of the secular power. See Stuart's *Armagh* (Edition of 1900), pp. 96 and 103.

1300. A provincial chapter of the Order was held here.

1308. Geoffrey de Geneville, lord of Meath, took the Dominican habit in this convent on the day after the feast of St. Edward, archbishop, and died there on October 21st, 1314.—*Pembridge.*

1315. A provincial chapter was held here.

1324. Nicholas, son and heir of Lord Simon de Geneville, was buried here.—*Pembridge.*

1347. The lady Joan, wife of Lord Simon de Geneville, was buried here, on April 12.—*Idem.*

1368. The church was consumed by fire.—*Idem.*

1418. Matthew Hussey, baron of Galtrim, and a great benefactor of this convent, died on June 29 and was buried here.—*Idem.*

The Parliament was held in the church of this convent in 1446, 1484, 1487 and 1491.

1447. And a great plague came at that time in the town of Ath-truim, and Feidhlim [son of John, son of Philip O'Reilly] died thereof, after victory of unction and penance: to wit, three weeks before November Day, and he was buried in the monastery of the friars of Ath-truim.—*Annals of Ulster.*

1640. April 26. A lease to David Floyde, of Dublin, soldier, of the site of the priory of Preachers, or Black Friars of Tryme.—*Fiants*, Henry VIII.

In 1636, a provincial chapter (intermediate) was held here.

In 1671, the Ven. Oliver Plunket writes:—"In the diocese of Meath, the Dominicans have a convent at Trim of five friars; they have also a noviciate there; amongst the friars is one named F. John Byrne, a great and learned preacher, but quarrelsome.—*Memoir* etc., p. 67.

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1689. Nov. 8. "At a meeting of the Corporation of Trim, Father John Dillon, president of the Dominicans, was sworn a freeman of the Corporation. He signed the Corporation book, May 14, 1690, as *Prior Trimmensis, Ord. Prœd.*" *Town Records*, quoted in Dean Butler's *Trim*, p. 211.

"Early in the eighteenth century, a farm was set to the community by Mr. Ashe, a Protestant gentleman, at Donore, a few miles from Trim. A house was erected here, which served the purposes of a convent, and over which presided a prior, who was tenant of the farm and pastor of the adjoining parishes. This humble friary conferred innumerable blessings on the neighbourhood and supplied many parishes of the diocese of Meath with zealous and learned pastors in the eighteenth century. It was a retreat, too, for the secular clergy, many of whom entered the Order and spent here the evening of their lives. Thus, Dr. Burke tells us of the Rev. Father Francis Lynagh, who was born in Meath in the month of October, 1651, and who, after having officiated for upwards of thirty years as pastor in one of the adjoining parishes, at length embraced the Order of St. Dominic and presided for many years as prior over this friary of Donore.

"Standing along the wall in the interior of the old church of Killyon, there is an upright stone, still frequented by many a pious pilgrim, around which a thousand memories of holy deeds and pastoral zeal ascend and linger. This slab marks the grave of the Dominican fathers, being thus inscribed:—

Christians,—
To God your dayly homage pay,
And for the following Fathers pray:

Rev. VINCENT CUSACK, died June 5th, 1737; aged 72

Rev. JAMES DILLON, D.D., died May 2nd, 1743; aged 84.

Rev. FRANCIS LYNAGH, P.P. and P.G., died November 24th, 1750; aged 99.

Rev. MICHAEL WYNNE, P.G., died May 5th, 1758.

Rev. JAMES FLINN, vicar-general of Meath, and parish priest of Rathmolyon, died March 17th, 1775; aged 54.

Rev. THOMAS HUSSEY, P.P. and P.G., died September 13th, 1786; aged 97.

Requiescant in pace.

"This monument was erected at his own expense, in pious re-

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membrance of the above brethren, by the Rev. MICHAEL FLEMING, P.P., vicar-forane of Meath, P.G. and prior of Donore, April 17th, 1787."—Cogan: *Diocese of Meath*, vol. I., pp. 308, 309.

Father Hitchcock, the last of the Trim fathers mentioned in the obits of the Irish Province, died in 1831.

29. MULLINGAR ABBEY.

FOUNDED in 1237, according to the ancient list already quoted, but the Loftus MS., quoting the annals of St. Mary's abbey, says it was founded on the kalends of May, 1238, and was formerly called St. Saviour's. Provincial chapters were held here in 1278, 1292, 1308 and 1314.

1459. Richard, Duke of York, Earl of Ulster and Lord-Lieutenant of Ireland, granted to the prior of this house thirty acres of arable land in Kilbride, near Mullingar, for the term of twenty-one years.—*King MSS.* p. 96.

1541. Heads of Acts of Parliament to be passed in Ireland— . . . "Item, an act for the appointing of a gaol in the late house of friars in Mullingar."

1564, Jan. 30. Decree of Lord Justices and Council, granting possession and custodiam to Thomas Gorie, of the monastery of the Friars Preachers of Mullingar, until authority should arrive from her Majesty for granting a lease to him.—*Pat. rolls*, Eliz.

1565, Aug. 31. This monastery, with the church, cemetery and appurtenances, also the rectories of Vastina and Churchtown, was granted in capite to Walter Hope, of Dublin, merchant, at the annual rent of £10.—*Fiants*, Eliz.

In Dopping's *Account of Meath*, a MS. in Marsh's Library, it is stated that the rectory of Dunboye was appropriate to this abbey, and also that there was a chapel at Kilbride belonging to it.

1610. Grant from the King to James Hope, Esq., of the late house of Friars Preachers of Mullingar, with a garden and orchard and two small parks containing one acre and a half; another close containing two acres and two cottages, with the site; which site lies from the High Street and the West Gate of the town of Mullingar, north, to the river and common, south, and from Blinde Street and the lane leading to that street, east, to the common, west, ... also a late hospital in a field called Suttlefield, and twenty acres of arable land there.—*Pat. rolls*, Jas. I.

The fathers must have come back to Mullingar shortly after 1622,

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for in the report sent that year by the Provincial to Rome, it is not mentioned among the communities, while in the one sent in 1629, the same Provincial states that there were eight fathers there, four professed clerics, two laybrothers and six or eight novices.

In 1672 and 1686, provincial chapters (intermediate) were held here.

In the early years of the eighteenth century, the fathers returned from exile, and built a house for themselves at Killenough, county Westmeath, where they continued till 1733, when Dr. Stephen Egan, O.P., bishop of Meath, appointed Father Heyland, one of the community, parish priest of Mullingar. An inhabitant of Mullingar, named Mathew Casey, encouraged all the fathers to return and built a convent for them at his own expense. From this time till the close of the eighteenth century, they discharged parochial duty in Mullingar and very frequently in the neighbouring parishes. See Cogan's *Meath*, vol. II., p. 454.

In 1756 there were five fathers belonging to the community, of whom three were parish priests, and one, vicar-general of the diocese as well.

In 1783, a controversy arose between the bishop and the Dominicans, regarding the right of questing, of which a full account is given in Cogan's *Meath*, vol. II., p. 461 et seq.

From Dr. Troy's report in 1800, we find that at that time there were fourteen Dominicans in the diocese of Meath, distributed as follows:—Three were parish priests respectively of Killiconican, Castlerickard and Fartullagh; five were curates in the parishes of Castlerickard, Slane, Kilpatrick, Mullingar and Fartullagh; three were in the convent at Donore, having the *cura animarum*, and three others were unattached.

The last names mentioned in the obits in connection with Mullingar are Father John O'Conor, 1830, and Father Laurence Fottrell, who died sometime before 1844.

30. ALEMAND'S HISTORY

THE *Histoire Monastique d'Irlande*, published in Paris, in 1690, and quoted so often by O'Heyne, is not an anonymous work. The name of the author, L. Aug. Alemand, is appended to the Dedication of the work to James II., King of Great Britain and Ireland. We have therefore given the name in the translation.

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31. DATE OF ERECTION OF IRISH DOMINICAN PROVINCE.

THE date given by Fontana is 1622. Dr. Burke (*Hib. Dom.* p. 47 et seq.) joins issue with him and places the erection of the province in 1484. Father Cajetan lo Cicero, a Roman Dominican, has however endeavoured to prove from the General's archives, that Ireland was formally erected into a province as early as 1378. The decree of erection, according to him, was obtained in the General Chapter, held at Florence in 1374, was confirmed in that of Bourges in 1376, and confirmed again in that of Carcassonne in 1378. But he does not notice that the acts of this chapter, held under Elias Raymundi, an adherent of the anti-Pope, Clement VII., were declared null and void, as regarded Ireland at least.

Thomas Rushock at this time was provincial in England and his vicar in Ireland was John of Leicester. It appears from the judgment delivered by Cardinal Carracciolo in 1391, that a certain Robert Cusack had been appointed by Elias Raymundi superior, or perhaps Provincial, in place of John, and when, three years afterwards, the latter came to Dublin to make his visitation, he was treated with violence by the adherents of the other party. (See Archdall, p. 208.) The schism went on for some years, when Boniface IX. put the matter into the hands of Card. Carracciolo, who decided in favour of John of Leicester and the English Provincial. The Pope then, six years afterwards, confirmed this decree at the instance of Richard II. Again, on the petition of several of the friars belonging to Ireland, he issued another brief in which he confirmed the arrangement arrived at in the General Chapter held in London in 1314, viz., that the friars in Ireland should elect three persons, one of whom should be appointed by the English provincial as his vicar in that country.

Ireland was at length erected into a province at the General Chapter of 1484, under General Turriano. Father Maurice Morrall pleaded this course and gave such cogent reasons for it, that even the English Provincial did not object. Father Morrall was made the first Provincial.

32. FATHER ROSS MAGEOGHEGAN

GENERALLY known as Father Ross of the Holy Cross. He was born in 1579 in the diocese of Meath, entered the Order at an early age and made his studies in Spain, where he was affiliated to one of their convents. He was appointed vicar-provincial in 1615 and ruled the

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province till 1628, having been appointed Provincial in 1622. He was the restorer of the Order in Leinster, bringing back the brethren to Mullingar, Dublin, Drogheda and Athy. In 1627, he held a provincial chapter in Sligo. He was appointed bishop of Kildare in 1629 and died in 1644. He was buried in the Franciscan abbey at Multifarnham. See *Hibernia Dom.*, p. 487.

33. ATHY ABBEY.

FOUNDED in 1257, according to the *Chronicon Ord. Fr. Præd.* (MS. Trin. Coll. Library, F. I. 16), under which year we find the entry *Locus de Athy capitur.*

Provincial chapters were held here in 1288, 1295 and 1305.

1315. Several of the chiefs of Bruce's army, as Lord Fergus Andressan, Lord Walter de Morrey, and others, fell in battle here and were buried in Athy, in the Dominican abbey.—*Annals of Ireland.*

1347. Philip Pereys, the prior, obtained the King's (Ed. III.) pardon for all felonies and transgressions committed by him, on paying a fine of half a mark and saying 100 masses for his Majesty; the fine was afterwards remitted on his saying another 100 masses for the same intention. *King MSS.*, p. 95.

The same year, Thomas the chaplain, William, the son of Thomas Baker, Laurence Cook, John, the prior of St. Thomas of Athy, Thomas Hayward, John Millar, and friar Maurice of Athy, were indicted for coming by night to the fishing weir belonging to the said Dominicans, and taking away a net with the fish therein, the property of the said friars, to their loss and damage of upwards of 100 shillings.—*Idem.*

1539. April 30. Dissolution of the abbey.

1540. April 26. Lease to Martin Pelles, of Athy, gentleman, of the site of the priory of Friars Preachers of Athy, with a mill near Tulloghnorre. To hold for twenty-one years at a rent of forty shillings. *Fiants*, Henry VIII.

In the Commissioners' returns, the goods of the monastery were valued at £14 3s. 4d.

1544. Jan. 24. The *Fiants* record that this year Martin Pelles received a grant of the site.

Early in the seventeenth century, the Dominicans were brought back to Athy by Father Ross Mageoghegan.

At the siege of Athy by Preston, during the war of 1641, seeing

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that he could not take the castle, as the river was between, he levelled his guns against the abbey which had been evacuated by Con O'Neill. Father Thomas Bermingham, who was then prior of the community, planted a large wooden cross on the bell-tower, imagining that the holy symbol would induce Preston to spare the place. He was deceived, however, for the Leinster general, instigated by his chaplain, Friar Barnewall, who disregarded the Nuncio's censures, battered down the belfry and took the abbey by assault.

In 1697, the "Particular Account," etc., already quoted, states that there was one "Richard Cuddy, a Dominican friar, living for the most part in Athy."

In 1756, there were three fathers there and since that time there have been generally two.

In 1846, Father John Kenealy, the prior, purchased the present convent from a Mr. Laphen. He fitted up the out-offices as a chapel, which was opened early in 1847.

Until 1853, there had been two annual collections made in the parish church of Athy for the Dominican fathers, one on Quinquagesima Sunday and the other on St. Dominic's Day. In this year, however, they were withdrawn by the parish priest, on the plea that a third father had been stationed in Athy, without his knowledge and consent. The two collections were then for the future given to the Christian Brothers, in addition to which, a special annual collection for the secular clergy was inaugurated on Rosary Sunday, and the Living Rosary established in their church.

34. NAAS ABBEY.

FOUNDED in 1356, with licence of Edward III. The Eustaces were patrons of this abbey.

In 1441, there is a record of Friar David, prior of the Friars Preachers of the Naas.

1540. March 30. Richard Walshe, the prior, was found to be possessed of a church and belfry, chapter-house, hall, store, kitchen, and cemetery, etc., in the Naas, all tithe free, annual value, besides reprises, £5.

1542 June 15. This abbey, together with the Franciscan abbey of Clane, was granted to Sir Thomas Luttrell, knt., at the yearly rent of nine shillings and four pence, Irish money.

A public inn was erected on part of the ancient site. *Archdall*, p. 336.

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1608. May 6. Grant from the King to William Brounkar, Esq., of . . . a water mill, between the Naas and Yagostowne, parcel of the estate of the late priory or convent of Friars Preachers of St. Dominic, of the Naas. *Fiants*, James I.

In 1666 there were two fathers in Naas, and there were six attached to the community in 1756.

In 1731, it appears from the Lords' Committee Returns, that the fathers had settled down within two or three miles of Naas, in the parish of Caragh:—

"There is a house on Captain Eustace's land of Yeomanstown, and in the parish of Carogh, within less than half a mile of the church [Protestant], which goes by the name of the Friary of Carogh and has usually been said to be inhabited by friars."

Father John Daly, who was prior in 1787, has left an interesting manuscript account of the removal of the convent to its present site in Newbridge and its subsequent history to his own time. From this account we learn that Father Hugh Reynolds, who had acted as chaplain for some years in the houses of Colonel Brown of Jigginstown, George Lattin of Morristown, Maurice Fitzgerald of Punchesgrange and Richard Mangheim of Old Connell, seeing that the other fathers of the community had been assigned to work in other places and were not likely to return, changed his place of residence to Newbridge, in 1756, where the people built a small mud cottage for him. On his death in 1773, his nephew, Hugh Reynolds, tried to seize the cabin and garden, a not uncommon proceeding in penal times on the part of relatives of deceased religious. However, on being paid some money, he desisted and the place was transferred to Father Eugene Donnelly, who built a better house, the building and furnishing costing £109. This was the origin of the transfer of the Dominicans from Naas to Newbridge, which convent in official documents is still styled *Conventus Naasensis*.

The first stone of a chapel was laid by Father Moore in 1819, and the first Mass was said in it on Christmas morning the same year. Not many years afterwards a better convent was built by Father Frayne. The chapel was replaced by a pretty church, opened in August, 1870. A college was opened by the fathers, under the title of St. Thomas, on the feast of that saint, in 1850, and a new convent, opened in 1891, replaced the more humble structure which had served for half a century.

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35. FATHER PETER O'HIGGINS.

THE following account of Father O'Higgins' death, or rather martyrdom, is taken from Borlase's *History of the Irish Rebellion* :—

"In this expedition to the County of Kildare, the soldiers found a priest, one Mr. Higgins, at Naas, who might if he pleased have easily fled if he apprehended any danger in the stay. When he was brought before the Earl of Ormonde, he voluntarily confessed that he was a Papist and that his residence was in the town, from whence he refused to fly away with those that were guilty, because he not only knew himself very innocent, but believed that he could not be without ample testimony of it, having by his sole charity and power, preserved many of the English from the rage and fury of the Irish; and therefore, he only besought his lordship tc preserve him from the fury and violence of the soldiers, and put him securely into Dublin, though with so much hazard, that when it was spread abroad among the soldiers that he was a Papist, the officer into whose custody he was intrusted was assaulted by them, and it was as much as the Earl could do to compose the meeting. When his lordship came to Dublin, he informed the lords justices of the prisoner he had brought with him, and of the good testimony he had received of his peaceable carriage, and of the pains he had taken to restrain those with whom he had credit, from entering into rebellion, and of many charitable offices he had performed: of all which there wanted not evidence enough, there being many then in Dublin, who owed their lives and whatever of their fortunes was left, purely to him.

"Within a few days after, when the Earl did not suspect the poor man being in danger, he heard that Sir Charles Coote, who was provost-marshall-general, had taken him out of prison and caused him to be put to death in the morning, before or soon after it was light; of which barbarity the Earl complained to the lords justices, but was so far from bringing the other to be questioned, that he found himself upon some disadvantage for thinking the proceeding to be other than it ought to have been."

Father O'Higgins was put to death on March 24, 1641. See also O'Daly, p. 335; Acts of Gen. Chap. of 1656, *Hib. Dom.*, p. 561; Pontius, p. 39 et seq.; Billings: *Annotationes in Pontium*, p. 139 Carte: *Life of Ormonde*; Castlehaven's *MS. Vindication of his own Memoirs*, p. 12.

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36. LONGFORD ABBEY.

FOUNDED under the title of St. Brigit, probably by Cornelius O'Farrell, O.P., bishop of Ardagh, 1418-24, who died in the latter year and was buried in the Dominican abbey.

1429 March 15 Martin V. granted an indulgence to all the faithful who should contribute to the restoration of the church which had been destroyed by fire. *Hib. Dom.*, p. 301.

1433. Mar. 11. Eugenius IV. renewed the indulgence and in the brief mentions that the fire was caused by wars which had been going on in those parts, especially during the previous six years. The brief also states that the abbey was consumed as well as the church, and that the friars had been obliged to move elsewhere. *Idem.* This indulgence was renewed by the same pope five years afterwards.

1448. There was in this year an infectious disease of which great numbers died, amongst whom were Connor, the son of Aedhbuy O'Feargail, Diarmud M'Commay and Henry Duffe M'Fechedan, three righteous friars of the monastery of Longford O'Feargail. *Annals Dud. Firbis.*

1557. (4th & 5th Philip and Mary). This abbey, situated in Le Annaly, was granted for ever, in capite, to Richard Nugent: royalties excepted.

1578. (20th Eliz.) This abbey, containing half an acre, with a house, a cottage, twenty-eight acres of land and six acres of the demesne land, with commonage to the same, was granted to Sir Nicholas Malbye, knt., and his heirs, at the annual rent of sixteen shillings.

1615. Jan. 29. Jas. I. granted the abbey to Francis Viscount Valentia.

In 1756, there were three fathers attached to the community and two in 1767. According to Dr. Troy's report in 1800, there were probably four fathers doing parochial work for the secular clergy at that date.

The obits contain the names of Father J. Weever, who died about 1797, and Father Bernard Keenan, who died before 1818. The abbey church has been in use for two centuries as the Protestant parish church.

37. FATHER GREGORY O'FARRELL.

IT would appear probable from a letter from Father Gregory

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French (*Spic.Ossor.*, vol. I., p. 393.) that it was he and not Father Gregory O'Farrell who brought our nuns from Galway to Spain. The former had been appointed perpetual vicar of the nuns by Rinuccini, and, in his letter speaks of having obtained from the King of Spain 5000 ducats for their sustenance, by means of Father Martinez, the King's confessor.

Father O'Farrell was present at the National Synod, convoked by Rinuccini in 1646 at Waterford, and his name, together with those of the Bishops and heads of other religious Orders, is subscribed to the "Declaration against the Peace," issued by that synod.

38. PROCURATOR-GENERAL FOR THE IRISH PROVINCE.

TOWARDS the end of the sixteenth and all through the seventeenth century, several provinces of the Order, especially those of Italy, France and Spain, received the Irish Dominican students with great zeal and charity and educated them gratis for the mission in Ireland. In some of the General Chapters, the provincials were warmly exhorted to this work of charity. That of 1629 says:—"We strongly commend to the Provincials of the Order all the friars of this province [Ireland] and exhort them in the Lord to receive them with charity and without making any difficulty and enroll them promptly among their students; mindful that they are bound to this by the Divine Law and by our own constitutions: the more especially as the friars of this province do not cease daily to strenuously defend and propagate the faith even unto blood."

Other strong exhortations to the same effect followed in the chapters of 1650 and 1656, and the Generals themselves showed the greatest interest in the work of providing for the Irish exiles.

As Spain in her charity received more of our young men than the rest of Europe together, a house was taken in Bilbao, on the northern coast, to serve as a hospice, where our students could be received on their entrance into the country, and wait till some convent was assigned to them by the Spanish Provincials or our procurator at Madrid. Among the duties of the latter, was also the provision for returning students of the eighteen doubloons, allowed them for their journey to Ireland by the King of Spain.

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39. WATERFORD ABBEY.

THE Dominicans came to Waterford in 1226. Nine years afterwards, the citizens made application to Henry III. for a vacant piece of ground belonging to the Crown, on which stood an old tower, for the purpose of building an abbey there for the friars. The king granted the application on February 20, 1235:—"The King to the citizens of Waterford. Approves of their proposal to construct an edifice for the Dominicans, in a vacant space under the walls of their city, in which anciently existed a small tower." *Cal. Doc. Ire.* (1171-1251), p. 334.

"This was then known as Arundel's Castle and it faced the present market square, called Arundel Square. The central tower, which was the bell tower of the priory and remains in excellent preservation, was probably part of the old castle, which was worked into the new building. This part of Waterford is still called the Blackfriars." Gimlette: *Dom. Priory of St. Saviour, Waterford.*

In 1250 there was living a distinguished Dominican friar, Geoffrey of Waterford, or, as he signs himself in the Norman-French of the time, "Jofroi de Watreford de l'ordene az freres precheors le mendre." Three of his writings have come down to us which prove he was a master of Greek, Arabic, Latin and French. He travelled extensively in the East and lived for a long time in France. A transcript of his works, in late thirteenth century hand-writing, is preserved in the Bibliothèque Royale in Paris (no. 1822).

Provincial chapters were held here in 1277, 1291 and 1309.

From the middle of the thirteenth century till the end of the fourteenth, regular payments of alms from the king, recorded in the State Papers, were made to the Dominican friars of Waterford amongst others, and in 1400, Henry IV. granted in perpetuity an annual pension of thirty marks to each and several of the friars of those convents.—*King MSS.* p. 87.

1540. April 2. William Martin, the prior, "surrendered" the abbey, being then in possession of the same, which contained within its site, a church, chancel and belfry, a chapel called our Lady's chapel, a cemetery, close, dormitory, chapter-house, library and hall, etc.—*Archdall*, p. 703.

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1540. May 20. Grant to James White of Waterford, gentleman, of the site of the monastery of Preachers, or Blackfriars, of Waterford. *Fiants*, Henry VIII.

1574. Surrender by Nicholas White, of St. Catherine's, county Kildare, master of the rolls, of the monastery of Friars Preachers at Waterford.—*Fiants*, Eliz.

Several of the inquisitions in the reigns of Elizabeth and James I. were held at "Blacke Fryers, Waterford."

1599. April 25. Grant of the abbey to Sir Anthony St. Leger.

1603. Cox (*Hib. Anglicana*) describes how Doctor James White, accompanied by some of the Dominicans of Waterford, set out for Lord Mountjoy's camp at Gracedieu, sent by the mayor at the Lord Deputy's request. The friars went in their habits, with a crucifix displayed in front of them and gave this message to the Deputy:—That the citizens of Waterford could not in conscience obey any prince that persecuted the Catholic Faith.

1617. Assizes were held in the Blackfriars in the city of Waterford, for the county of Waterford, by Sir William Jones, Lord Chief Justice of Ireland. From that period, the Blackfriars continued to be used as a court-house for the county and city of Waterford, until the assizes were removed to Saint Patrick's gate.

In 1622, there were seven fathers in Waterford, the prior being Father Thomas Power, and there were five there in 1629.—*Provincial Records*.

In 1651, Father Michael O'Clery, the prior of the Dominicans, and Canon John White, gave their lives for the spiritual welfare of the plague-stricken citizens. Both, having made a general confession, went into the place where the infected were kept apart, and, while hearing their confessions, were themselves stricken with the plague and died.

In the eighteenth century, there were generally three fathers in Waterford. According to the Lords' Committee Returns of 1731, there were two friaries at that date in Waterford, one, consisting of five friars, in St. Stephen's parish, and the other, consisting of three friars, in St. John's parish. The latter, who had full charge of the parish of St. John's was probably the Franciscan, and the former the Dominican community.

In 1800, there were only two fathers in Waterford, and, some years afterwards, the former flourishing community was reduced to one member. The last representative of the older community was Father

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James Moloney, who died in 1865. For several years he had been attached to St. John's parish a curate and he afterwards officiated in the cathedral, where he had a confessional. On his death, Dr. O'Brien, the bishop, requested the Provincial to found a regular community there, and two fathers and a laybrother came to the city for this purpose, in 1867, and opened a temporary chapel on March 31st of that year.

On May 3, 1874, the first stone of the present church was blessed and laid by Dr. Power, bishop of Waterford, and the church was opened and dedicated on December 3, 1876, by the same prelate. The present convent was opened in April, 1880.

The following account by Canon Gimlette of the ruins of the old abbey will be read with interest:—

"The extent of the monastery of the Dominicans of Waterford was gradually increased after its foundation. Building after building was added. Besides the choir, cloisters, cemetery, refectory, and hall, a grand strangers' hall was erected towards the north, which was used for the entertainment of illustrious guests. It was called the "Baron's hall." It probably stood in the centre of what is now called Baron's strand street. The watergate, by which the nobles landed from England, was no doubt at the foot of this street. The priory extended over a large part of the east side of High street.

Beneath the ancient tower, the arch of a vault is plainly visible. Some years ago this was opened at the desire of a gentleman interested in the antiquities of Ireland. It was found to be a crypt running nearly due east and west. On the eastern side it had its termination at the old city wall, and was probably entered from the river by a small postern. On the west it ran up through the very heart of the ancient city. It was sufficiently high for one to stand erect in it, and was evidently a means of escape in time of danger.

The main portion of the house was cruciform. The tower stood in the middle of the building. The west porch reached into Arundel Square. The choir extended to the rere of the Great Chapel of Barronstrand-street The northern portal is still to be seen beside Hoare's old book-stall in the Blackfriars. The arches of the cloisters can be traced in Mr. Thompson's bakery. The southern door came as far as Conduit-lane. About twenty-one years since, a great part of the western portion of the abbey was taken down, and a row of houses built on the foundation. This now forms the eastern side of Arundel Square. The priors and brethren were buried

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outside the portion which was the choir. Several of their graves were discovered when these were built, and a very ancient stone coffin was removed at the time, to the Ursuline convent. The gardens ran down to the city wall. The Dominican grounds were then at the extreme north of Waterford; the Franciscan gardens at the extreme south. The places of sepulture in both these monasteries can now only be discovered when, from time to time, the bones are thrown up mingled with dust from whence they sprung."

40. ST. MARY'S OF THE ISLE, CORK.

FOUNDED in 1229, by donation of Philip de Barry, an equestrian effigy of whom, in brass, was hung up formerly in the church, in testimony of the gratitude of the friars. The site of the abbey being entirely surrounded by branches of the River Lee, the abbey was called "St. Mary's of the Isle." It was outside the city walls and separated from it by a branch of the river.

1237. Soon after its erection, David Mac Kelly, dean of Cashel, took the Dominican habit in this house; in 1237, he was consecrated bishop of Cloyne; the next year, being succeeded in the see of St. Colman by a brother Dominican, Alan O'Sullivan, he was translated to the metropolitan see of Cashel. Archbishop David introduced into the archdiocese an affiliation of Friars Preachers from Cork, and built for his brethren a beautiful church and abbey, at a short distance from his own cathedral on the rock of Cashel. His name is celebrated in the works of many foreign and domestic writers. In 1245, he assisted at the first General Council at Lyons, to the acts of which his name is subscribed. After governing his church, with equal zeal and prudence, for fourteen years, he died a saintly death in 1252.

1306. Friar Philip, the prior, sued Matthew de Cantillon for a messuage and its appurtenances in St. Nicholas' Street, which he claimed in right of his church, and as having been unjustly given by the late prior, Gilbert le Blanc, to Thomas de Sarsfield.

This was one of the Dominican houses in receipt of royal alms.

1317. A charter, confirmed by assent of King Edward II., was granted by Sir Roger de Mortimer and his council, in favour of the Dominican community, by which the ward or custody of the gate of the lately-erected city walls, nearest to the abbey of St. Mary's, should be committed to the mayor, bailiffs, and other trusty men, and free passage to and from the city, should be given to the friars, and, for their sake, to other good citizens.

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1381. Edmund Mortimer, earl of March and Ulster, father of the heir presumptive to the Crown of England, and Lord Lieutenant of Ireland, took up his viceregal residence when he came to Cork, in the Dominican convent. He died in that house on St. Stephen's Day, 1381, and, as is supposed, was buried in their cemetery. John Colton, being appointed Lord Justice, took the oath of office in this house, on the following day.—*Ware.*

1461. A friar of the Order of Preachers from Cork, and thence called *Fr. Joannes Corcagiensis*, was archbishop of Cologne.—(See *Supplement of Hib. Dom.*, p. 866.)

1475. In the will of a citizen named David Terry, still extant, amongst several bequests for repairing churches in Cork, &c., damaged, very likely, during the recent disturbances in the city, a legacy was left to the community of St. Mary's for mortuary masses.

1484. In a general chapter, held at Rome on November 10, a licence was granted to Maurice Morrall, the first Provincial, to reform this convent.—*Hib. Dom.*, p. 87.

1509. The convent of Cork, with those of Youghal, Limerick and Coleraine, was erected into a "Congregation of Regular Observance," under the direction of a vicar-general of the Order.

1543, Dec. 20. A grant was made to William Boureman of the abbey, which had been dissolved, with its appurtenances, three small gardens, containing two acres, a water-mill, two stangs of land, a fishing-pool, half a salmon-weir, etc., to hold the same, in capite, for ever, at the annual rent of six shillings and ninepence sterling.—*Fiants*, Henry VIII.

1547. Feb. 5. Lease to Edward Galway, of Cork, merchant, of the site of the monastery of Friars Preachers.—*Fiants*, Henry VIII.

1557. Oct. 13. The Earl of Desmond sends a letter to Queen Mary, by the bearer, [the prior of the Dominicans of Youghal], asking the Queen to write to John Browne and Edmund Goule, of your Grace's city here of Corke, merchants, who had purchased the late dissolved house of that Order, adjoining to the walls of Corke, where a great part of all the gentlemen and lords hereabouts have had their monuments, that it would please them at your Grace's request, and which thing as I suppose they will not deny, seeing that the same House is not yet defaced nor plucked down, to restore it to the same Order again, whereof this bearer being Governor may (through his good learning and virtuous living) "do moche good

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emonges your Grace's pore savage peaple of thies parties, that knoweth not decently where to be buryed."—*Cal. Doc. Ire.* (1509-73) p. 139.

Whether Brown and Goule gave up the premises at the time does not appear, but on Oct. 8, 1571, a pardon was granted to Edmund Goule, of Corke, merchant, for intrusion on the site of the monastery of the Friars Preachers by Corke, on payment of a fine of thirty marks.—*Fiants*, Eliz.

1578. The statue of St. Dominic belonging to this abbey, was publicly burnt by Matthew Sheyne, the Protestant bishop:—

"Lord Justice Drury and Sir Edward Fyton to the Privy Council:

"Understanding of a notable idol or image of St. Sunday, or St. Dominick, whereunto great offerings were made by night every Sunday and Holiday, because time served not to stay for the searching of it out, we left commission with the Bishop, the mayor and other discreet persons, to enquire and search for the same, who within two days after our departure laboured so diligently, though it were carefully shifted out of the way, as they found it and burnt it at the High Cross openly, the Bishop himself putting fire thereunto, not without great lamenting of the people,"—*Cal. Carew Papers*, (1574-85), p. 143.

1616. Grant to Sir John King, of the church, steeple, monastery, etc., of St. Dominic, at Cork.—*Fiants*, James I.

1622. In this year, eight friars were living in community in Cork, with a Father John a Sancta Maria, as prior, and in 1629, four priests, four clerics, and some novices.—*Provincial Records.*

1640. A provincial chapter (intermediate) was held here, presided over by Father James O'Hurly, afterwards bishop of Emly.

1661. Grant made to Captain Arthur Dillon, in trust for forty-nine officers who had served in King Charles's army, of the old buildings of St. Dominic's, in Cork, including the church (then turned into a barn), chancel, spire and abbey.

1669. The fathers were evidently determined to carry out the divine service with decorum, soon after the terrors of the Cromwellian period, for there is still preserved in the convent a beautiful silver monstrance, bearing this date and inscribed with the name of the donor, Father Richard Kent, O.P. Father Kent was prior this year. There is also preserved a fine silver crucifix, of large size, with the same date marked upon it, presented by Father John O'Regan.

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1689. King James II. landed at Kinsale and proceeded thence to Cork. On his arrival in the city, he lodged in the house of the Dominican fathers, and, on Sunday, heard Mass in the church of the Franciscans, called the "North Abbey."

In 1690, Father Louis Govan, the prior, deposited the sacred vessels belonging to the convent, in the hands of a Mr. Walter Cruise. They afterwards passed into the hands of a Mrs. Porter, of St. Malo. An apparently unsuccessful effort was made to recover them, in 1737.

After the accession of William, Prince of Orange, the abbey was used as the residence of the mayor of the city and was called the "Great House of St. Dominic's." It afterwards became the town mansion of the earl of Inchiquin.

1721. The fathers began to live together again in community, after the persecution, in a narrow and obscure lane in the northern district of the city, off Shandon Street, which is called "Friary Lane" to the present time. The Book of the Professions for this convent dates from 1722, and the Book containing the names of persons received in Cork into the Third Order of St. Dominic and the Confraternities of the Holy Rosary and the Holy Name dates from 1730.

1730. Father Thomas Loghlin, preacher and confessor to the late dethroned king, James II., was prior of this convent. In this year, the fathers received a letter from the General of the Order, congratulating them on the completion of their new chapel.

In the Lords' Committee Returns of 1731, the community is thus referred to:—"Parish of Shandon, Cork. The other [chapel], (called by some a friary), and built about the latter end of his late Majesty. The number of friars is confined to eight, whose business, I hear, it is to instruct the youth in the principles of the Popish religion, and to lecture in Philosophy those that are capable and disposed that way."

1766. Father Albert O'Brien, a member of this community, parish priest of the South Parish and vicar-general of the diocese, built the present "South Chapel" of Cork.

1784. The fathers built a more suitable convent and chapel on the site of old Shandon Castle, the present Butter Exchange.

When Bishop Moylan opened an ecclesiastical seminary, near the North Chapel, he chose two fathers of the community as the first professors of theology, viz., Father Conway and Father Sheehan.

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The foundation stone of the present church of St. Mary's was laid in 1832, and the church dedicated in 1839, by Dr. Moylan, bishop of Cork. In 1848, the foundation stone of the present priory was laid on the 2nd of May, by Dr. Delany, his successor.

In 1854, Father John Pius Leahy, a member of this community, was appotnied coadjutor-bishop of Dromore and succeeded to the see some years afterwards. The present bishop of Cork, Dr. O'Callaghan, O.P., was for some years a member of this community. He was appointed coadjutor to Dr. Delany in June, 1884, and on the death of the latter, succeeded to the see of Cork.—See Dwyer: *The Dominicans of Cork City and County*.

41. THE ABBEY AT CASTLELYONS.

THIS abbey was not an ancient Dominican foundation. Ware says it was founded in 1307 for the Franciscans, but he is wrong. It was founded for the Carmelites in 1309. *Cal. Papal Registers*.

42. GLANWORTH ABBEY.

FOUNDED by the Roche family for the Dominicans, but the date is uncertain, though it must have been later than 1300. Near the abbey and the river Funcheon is a small stream issuing from a rock, known as "St. Dominic's Well," to which there used to be a great concourse of people every year on St. Dominic's Day.–*Hib. Dom.*, p. 335. See Smith's *Description of the County Cork*, Vol. I., p. 351.

1578. June 10. The house of the Friars Preachers at Glanore, Co. Cork, was leased to Pratt, Usher and Hewitt. *Fiants*, Eliz.

43. YOUGHAL ABBEY.

Founded under the title of the Holy Cross, in 1268, by Thomas Fitzmaurice, Justiciary of Ireland and grandson of the founder of Tralee abbey. Clynn erroneously dates the foundation 1271. The *Chronicon Ord. Præd.*, under 1268, has *Locus de Youghill capitur*. The founder was buried here in 1298.—Lodge, vol. I., p. 8.

In 1281 and 1304, provincial chapters were held here.

1493. This abbey accepted the reform to Regular Observance, and in 1509, the community was formed, with those of Cork, Limerick and Coleraine, into a "Congregation of Regular Observance."

1543. June 8. Grant to William Walshe, of Youghal, of the House of the Friars Preachers Observants, to hold for ever, &c. *Fiants*, Henry VIII. This Walshe was again given a lease of the abbey by Edward VI, on Nov. 25, 1550.

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In the reign of Queen Mary, the prior, Robert Gogan, bore a letter from the Earl of Desmond to the Queen, in 1557, petitioning for the restoration of the Cork convent (see account of St. Mary's, Cork). In a petition presented at the same time by himself, he refers to the abbey at Youghal as having lately been repaired and of the community as leading a life of Regular Observance.—*Spic. Ossor.*, Vol. III., p. 7.

1565. Card. Moran in the *Irish Eccles. Record*, July, 1866, refers to a chapter of the Dominicans being held secretly in Youghal this year, and of a Father Higgins, O.P., bishop-elect of Raphoe, losing his life on his way to it while crossing a river.

1581. April 28. The abbey, with six gardens within the liberties of Youghal (tithes excepted), was granted for ever, in capite, to William Walsh, at the yearly rent of twenty-two pence. They were then granted to a John Thickpenny, a soldier, in 1584.

1587. Oct. 16. Grant to Sir Walter Raleigh . . . of the late priory of Observant Friars, or Black Friars, near Youghal, in the occupation of the widow Thickpenny.—*Fiants*, Eliz.

The abbey was destroyed the same year. However, those who were employed in the work of demolition are recorded to have met with terrible punishment. One fell from the roof of the church and was killed, and three soldiers, who threw down the cross from the top of the abbey, also came to a sad end, for one died insane within a week, another was eaten alive by rats, and the third was killed by the seneschal of the earl of Desmond.—*Theatre of Catholique and Protestant Religion*, p. 124.

The miraculous statue of Our Lady of Graces, now preserved in St. Mary's of Cork, belonged to this abbey, and from the Provincial's records in the early part of the seventeenth century, we find that it was greatly venerated in Youghal at this period. The Protestants made numerous attempts to seize on it, but it was successfully kept hidden from them. It is a carving in ivory about three inches long, much worn and discoloured by time. The silver case which encloses it has the following inscription:—*Orate pro anima Onoriæ filiæ Jacobi de Geraldinis quæ me fieri fecit. Anno Domini, 1617.*

The Dominicans do not appear from the Provincial's records to have been in Youghal, either in 1622 or in 1629. However, they must have returned shortly after, as a Father James Hurley was prior in 1638. One of the acts of the general chapter of 1644 decrees

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that all the offerings which are made to the statue of Our Blessed Lady of Youghal are to be applied to use of the Youghal community and not disposed of otherwise by the Provincial, as heretofore.

In 1756, there were three fathers in Youghal, but only one in 1767. The last name connected with Youghal in the obits is that of Father James Cunningham, who died between 1785 and 1789.

44. ST. SAVIOUR'S, LIMERICK.

FOUNDED in 1227. According to the ancient calendar of the abbey, from which Father Quirke, prior of the community, took extracts in 1627, the founder was Donough Carbreagh O'Brien, King of Munster. On the other hand, as we shall see later on, Edward I. claimed that his own ancestors were the founders. The ancient calendar of Limerick is corroborated by the ancient *Registry of the Friars Preachers of Athenry*, which also states that Donough Carbreagh O'Brien was the founder of our abbey in Limerick. Father Quirke's account, which we shall have occasion to quote several times, is embodied in two MSS. in the British Museum:—first—Old MSS., No. 4783 (Clarendon MSS., vol. 15, fol. 57, no. 30); second—Sloane MSS., 4793, fol. 2. It was probably written, judging from the phrase *ut antea ad dominationem vestram scripsi* and other internal evidence, for Sir James Ware, who was then making his researches into the monastic antiquities of Ireland. Though most of it is confessedly taken from the ancient calendar of the Dominican house in Limerick, other items of information regarding the abbeys of Tralee, Cashel, Youghal and Cork, are added, evidently from other sources.

The following is the translation of Father Quirke's account, as far as regards Limerick:—

"1227. The first founder of the Dominican abbey in Limerick was Donough Carbreagh O'Brien, who asked St. Dominic himself for some friars for the purpose of preaching among the Irish. This Donough O'Brien, as appears from the old calendar of the martyrology of the said abbey, died on the eighth of May, 1241.

"So that, between the confirmation of the Dominican Order (which was confirmed by Honorius III., the supreme pontiff, in 1216), and the death of the said founder, there were twenty-five years.

"Regarding the founder, the following lines were inscribed in the margin after the last day of the aforesaid month:—

"Here lies Donogh Carbreagh O'Brien, a valiant Leader in arms, Prince of Thomond, made a Knight by the King of England, who

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built the Church of the Friars of the Order of Preachers, who died on the eighth day of March, 1241. On whose soul may the Lord have mercy.—Amen. Let each devoutly say a Pater and Ave."

The assertion made by Edward I., that his ancestors were the founders (see *Cal. Doc. Ire.* (1285-92), p, 38), may be reconciled with the foregoing, on the supposition that O'Brien built the church and the King (Henry III.), the abbey; or O'Brien may have built all and the King may have given the site. The site was probably given by the King, as O'Brien, though Lord of Thomond, had no jurisdiction within the city, which, having no charter at the time, was governed by an English provost for the King. It is also probable that the King built the abbey, both from the use of the word "house" and also because the inscription on O'Brien's tomb mentions merely the building of the church.

The abbey, unlike most of the other foundations, was situated within the city walls. It was to the east side, not far from King John's Castle, adjoining the city wall.

The abbey, in ancient times, was a favourite place of burial, and, amongst others, eight bishops were buried here, viz., Hubert de Burgh, bishop of Limerick, in 1250; Donald O'Kennedy, bishop of Killaloe, in 1252; Christian, bishop of Kilfenora, in 1254; Matthew O'Hogan, bishop of Killaloe, in 1281; Simon O'Currin, bishop of Kilfenora, in 1303; Maurice O'Brien, bishop of Kilfenora, in 1321; Maurice O'Grady, archbishop of Cashel, in 1345; Matthew Magrath, bishop of Kilfenora, in 1391.

Six of these prelates are commemorated in the following Latin verses, inscribed on their sepulchral monument formerly existing in the church, and translated by Father Quirke from the old calendar, in which he found them placed after the Rule of St. Augustine:—

Senos pontifices in se locus claudit iste,
Illis multiplices, Te posco, præmia, Christe.
Omnes hi fuerant Fratrum Laris hujus amici;
Hubertus de Burgo, præsul quondam Limerici;
Donaldus, Matthæus, pastores Laonenses;
Christianus, Mauritius, Simon quoque Fenaborenses.
Ergo, benigne Pater, locus hos non comprimat ater.
Qui legas ista, PATER dicas et AVE reboa ter,
Centum namque dies quisquis rogitando meretur
Detur ut his requies, si pura mente precetur.
Qui legis hos versus, ad te quandoque reversus,

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Quid sis et quid eris animo vigili mediteris;
Si minor his fueris seu major eorumve sodalis,
Tandem pulvis eris, nec fallit regula talis.

Harris, the historian, gives the following translation:—

"Six prelates here do lie, and in their favour,
I beg your friendly prayers to Christ our Saviour;
Who in their lifetime for this House did work,
The first of whom I name was Hubert Burke
Who graced the See of Limerick, and Matthew,
With Donald, bishops both of Killaloe;
Christian and Maurice I should name before,
And Simon, bishops late of Fenabore.
Therefore, kind Father, let not any soul
Of these good men be lodged in the Black-Hole.
You, who read this, kneel down in humble posture,
Bellow three AVES, say one PATER NOSTER.
Whoever for their souls sincerely prays,
Merits indulgence for an hundred days;
And you, who read the verses on this stone,
Bethink yourself and make the case your own.
Then seriously reflect on what you see,
And think what you are now and what you'll be.
Whether you're greater, equal, less, you must,
As well as these, be crumbled into dust."

The absence of any mention in the verses, of the last two bishops who were buried in St. Saviour's, leads us to conclude that the inscription belonged to the early part of the fourteenth century. Father Quirke shows from the old calendar that the O'Briens had their place of sepulture in the abbey, as well as several other families, such as the Macnamaras, the Ryans and the Roches. Many also of the Geraldines were buried here, and the friars were bound to an anniversary mass for James Fitz-John, earl of Desmond, who died in 1462 and was buried here, and whom they regarded as their second founder.

Provincial chapters were held here in 1279, 1294, and 1310.

1285, June 30. The King to his Justiciary of Ireland and the treasurer of Dublin for the time being.

Having, ere he assumed the reins of government, granted to the Dominican friars of Dublin, Cork, Waterford, Limerick and Drogheda, 25 marks a year, at the exchequer of Dublin, the King, for

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the affection which he bears to the friars of Limerick, *which house was founded by the King's ancestors*, wishes himself to amplify this grace to them and to the friars aforesaid of Dublin, Cork, Waterford and Drogheda. He therefore grants to the use of the friars of Limerick 10 marks (a year), beyond the 25 marks a year, to be received at the exchequer, etc.—*Cal. Doc. Ireland.* (1285-92), p. 38.

These royal alms were made from this time forward for the next two centuries, and "liberates" were issued from time to time when they got into arrears.

About the middle of the fourteenth century, Martin Arthur built a splendid peristyle of marble to the church. –*Arthur MSS.*

In 1369, the city of Limerick was burnt by the Men of Thomond *(Annals of Ulster)*, and in the following year, great efforts were made by the citizens to rebuild the city. For this purpose 1,050 ash-trees were bought by the Corporation from the friars. Payment, however, was delayed and, in 1385, a "liberate" was issued for £17 11s. 8d., arrears due to the friars for "1,050 ash-trees, for repairing and rebuilding the city of Limerick, after it had been burnt by McFinan and his accomplices."—*Close Rolls, 8 Ric. II.* Not long after the fire, the Corporation received from Edward III. the lands of Moyneter, Corbally, for the purpose of putting the fortifications of the city in repair. Now although the abbey, which adjoined the city walls, forming in fact a part of the encircling fortification, was then almost in ruins, the Corporation were unwilling to allow them any part of the grant. The friars thereupon appealed to Parliament with the result that on Feb. 1, 1377, Edward III. issued a mandate to the mayor and bailiffs of the city, enjoining them to pay the friars forty shillings yearly out of the grant.—*Close Rolls*, 51 Edward III.

1399. In the month of September, an annual pension of thirty marks was granted to the friars.—*King MSS.*, p. 87.

In 1504, this community accepted the Regular Observance and in 1509, was formed with the communities of Youghal, Cork and Coleraine, into a "Congregation of Regular Observance." From this time forward they were usually known by the name of the "Black Friars Observant of Limerick."

1541. Father Edmond was prior at the time of the general suppression, when he was found in possession of a church, steeple, dormitory, three chambers, a cemetery, sundry closes containing an acre and a half, etc., etc. The site was valued at two shillings and the garden and land at five and twopence, yearly.

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1542, Feb. 13. There was taken from the Black Friars of Limerick, three showes [reliquaries], weighing ten ounces, with divers stones, the value of which the Commissioners state they could not tell, four stones of crystal, bound with silver, weighing ten ounces, and four score pound weight of wax, being in the said church, and iron to the sum of twenty stone and above.

1543, June 7. Grant to James Fitzgerald, earl of Desmond, of the site of the monastery of Friars Preachers Observant, or Black Friars of Limerick, with land called Corlbrekke and other appurtenances.—*Fiants*, Henry VIII. The abbey at the time of the suppression was in possession of the fishery of the salmon-weir, and St. Thomas's Island and the land near Parteen, called Monabrahir, belonged to it.

Early in the reign of Queen Elizabeth, the earl forfeited the abbey to the Crown, on account of having given it back to the friars in Queen Mary's time, as shown by the following:—

1569 "Also to entitle the Queen to St. Dominick's Abbey, in the city of Limerick, there being no ground belonging to it but garden rooms. It was given to the Earl of Desmond, but *he gave it to the friars in Queen Mary's time*, and therefore to be now entituled to the Queen's Majesty's use. It is the only meet place for the Lord President in that city.—*Cal. Carew MSS.* (1515-74), p. 395. This suggested forfeiture was evidently made soon after, for, in 1572, when a list was made out of Desmond's lands and possessions, the abbey itself was excepted from them, though its appurtenances were still considered part of his inheritance. *Idem*, p. 415.

1589. Oct. 22. Grant to Robert Ansley, Esq., of the Dominican Friary in Limerick.—*Fiants*, Eliz.

1600. James Gould, who died this year, was in possession of the abbey.—*Inquis.*, Aug. 23, 1623.

It is difficult to form an opinion from the scant records that remain as to whether the succession of fathers was kept up in Limerick, after the suppression in the sixteenth century. The possession by the fathers in 1627 of the old calendar of the abbey inclines us to the opinion that it was. Father Quirke speaks of a Father David Browne, doctor of divinity, in this convent, who had been sent by Henry VIII. to Italy as his envoy on State affairs, and he adds that after the suppression he returned to Limerick and peacefully ended his life amongst his brethren. We know from the registers of the Order that he was Provincial in 1548, for in that year he received faculties from the General for receiving apostates back to the Order.

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We have no record from this time till the beginning of the seventeenth century, when we find that Sir John Bourke of Brittas, who was executed for the faith in 1607, had been received into the Confraternity of the Holy Rosary by a Father Halaghan and that the feast of Rosary Sunday was kept at his castle. In 1622, there were six fathers living in community under Father Bernard O'Brien, the prior, uncle of Dr. Terence Albert O'Brien, the martyr. In 1629, there were three fathers there, with four students and two laybrothers. In 1644, it was ordered by the provincial chapter, that this house should be made into a general house of studies. Terence Albert O'Brien, who was martyred in 1651, after the siege of Limerick, was twice prior of the community. During the Cromwellian regime, we find that the fathers still remained in the city, for, in 1652, Father Thadeus O'Cahessy and Fathers William and John Fitzgerald died of the plague there. In the same year, Father John Cullen, O.P., according to the *White* MSS., was put to death for the faith in Limerick, and we learn from the *Rinuccini MSS.* that Father David Roche was sent as a slave to the Barbadoes. An inscription on a chalice of this period still in use runs thus:—*Orate pro anima Patritii Sarsfeld et Elenoræ White qui hunc calicem fieri fecerunt 1640. Spectat ad conventum Sti. Salvatoris Lims. Ord. Præd.*

Some of the fathers remained in Limerick after 1698, in spite of the edict of expulsion, and in the early part of the eighteenth century began to form a community. Local tradition says that they used a large room in a house as an oratory.

Some Augustinians came to Limerick later on and opened a chapel, but the Dominicans and Franciscans, previously established there, were displeased with the admission of a new Order, which deprived themselves of their scanty means of support. On Jan. 14, 1734, they besought Dr. O'Keeffe, the bishop, to institute an inquiry to ascertain if the Augustinians could prove they had ever had formerly an establishment in the city.—Renehan: *Collections of Irish Church History*, Vol. II., p. 96.

There is a great discrepancy between Ferrar and Dr Carbery, regarding the date of the opening of the Dominican chapel in Fish Lane. The former gives the date in his *History of Limerick*, published a few years later, as 1780, while Dr. Carberry in his *Chronological Account*, etc., puts the opening of the chapel as far back as 1735.

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We take the following entries from the *Chronological Account of the Dominican Convent, Limerick*, compiled by Dr. Carbery, O.P., late bishop of Hamilton, Canada:—

"About 1735, they settled down immediately at the rere of a house belonging to the Roche family, in Mary Street. Here they built a chapel, over which they made a dwelling, or small convent, the entrance to which was in Fish Lane. It was called the Friary of Fish Lane. This chapel was erected immediately behind Mr. Roche's house, and as it were, under cover of the same, as can be seen at the present day. Doubtless this was arranged for the purpose of escaping the rigour of the penal laws, at that time in full force. The chapel was a parallelogram about sixty feet long, and thirty broad. It was decorated in rather good taste. There were galleries all round, supported by accurately elaborated Corinthian pillars. The altar consisted of an entablature supported by columns of the same style. The painting over the altar was a crucifixion.

"The only article of furniture belonging to the original church of St. Saviour that was to be found in this chapel, was the oak statue of the Virgin and Child, which was made in Flanders in the early part of the seventeenth century, and which, after the final destruction of that church, was buried in the ground for nearly a century. As soon as the fathers had their new place of worship completed, they brought in their dear old statue of our Lady, and set it up in a shrine prepared at the Epistle side of the altar, where it continued to be an object of tender devotion to the faithful, who were ever alive to the pious traditions of the *Fathers of the Rosary*, as the Dominicans were then frequently called. It is said that many great graces were obtained from God by the pious clients of Mary, who made their devotions before this shrine.

"1765. Father M. P. McMahon, master in theology, and a son of this house, made his studies in Lisbon, and having returned to Ireland, discharged the duties of Apostolic Missionary for many years with great fruit in his native city. He had been prior frequently. He was appointed by Pope Clement XIII. to the bishopric of Killaloe, in place of Right Rev. William O'Meara, lately deceased. Dr. McMahon was consecrated in the parish chapel of Thurles, on the 4th of August, 1765, by the Most Rev. James Butler, archbishop of Cashel, assisted by Dr. O'Kearney, of Limerick, and Dr. de Burgo, O.P., of Ossory.

"1814. Father Joseph Harrigan was made prior at this time.

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The new prior, finding the old chapel in Fish Lane insufficient for the wants of the increasing congregation, and at the same time showing great signs of decay, got from Edmond Henry, Earl of Limerick, on a lease of lives, renewable for ever, at the yearly rent of £54 17s. 8d., the plot of ground on which the present church is built, and which in those days was called South Prior Lands. Here Father Harrigan began the work of building the present church, which at that time was considered a marvel of architectural splendour.

"1815. On the 27th of March (Easter Monday), the first stone of the new church was blessed and placed by the Right Rev. Dr. Tuohy, bishop of Limerick, attended by the clergy, and by the Mayor, John Vereker, Esq., with Sheriffs and Corporation in regalia.

"1816. The church was solemnly consecrated by the Right Rev. Dr. Tuohy, on the 6th of July this year, with the unctions and blessings of the Pontifical. He was assisted in the solemn rite by the bishops of the province, the warden of Galway, Dr. French, O.P., afterwards bishop of Kilfenora, and a vast number of the clergy. The consecration sermon was preached by the Very Rev. Father John A. Ryan, prior of Cork. Father Ryan was a native of Limerick, and a son of this convent.

"The anniversary of this solemn consecration is celebrated each year on the 6th of July by an office and Mass and Octave. Father Harrigan and his community brought their dear old statue of our Lady to the new church, where it still remains, to the great delight of the faithful.

"1837. On the 27th of August, of this year, the Rev. Father P. R. Griffith, a son of this convent, was consecrated as vicar-apostolic of the Cape of Good Hope, by the Most Rev. Dr. Murray, archbishop of Dublin. The consecration took place in Townsend Street chapel, Dublin. Father Griffith was born in Limerick, on the 15th October 1798; at the age of sixteen he went to the novitiate in Lisbon; after making his profession, he proceeded to Rome, where he made his studies at San Clemente. Being ordained priest, he returned to his native convent where he soon became distinguished as a preacher, and after some time was assigned to Dublin, where he remained until his consecration. His zeal was specially remarkable in the awful years of the cholera, 1830 and 1831. He arrived in Cape Town in April, 1838. He was accompanied by two priests,

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Father Bourke, O.S.F , and Father Connolly, O.P., good and zealous missionaries, who did much in the cause of religion in the infant church of South Africa."

1859. Father James Joseph Carbery, from whose annals we have taken the preceding entries was elected prior this year, and soon after his installation began the work of improvement in the church which was almost equivalent to rebuilding.

1874. Father William O'Carroll, formerly a member of this community, was appointed coadjutor to the archbishop of Port-of-Spain, Trinidad, where he died in 1880.

1883. Dr. Carbery, who did so much for the improvement of the church, was appointed bishop of Hamilton, Canada. While paying a visit to Ireland in 1887, he died in Cork on December 19th, and was buried in the little convent cemetery in Limerick.

45. FATHER TERENCE ALBERT O'BRIEN.

A VALUABLE biographical notice of him, in which the original authorities are carefully quoted, appeared in the *Irish Ecclesiastical Record*, February, 1894, written by Rev. Reginald Walsh, O.P. Another interesting sketch of him was given in the *Irish Rosary*, Vol. I., pp. 38, 64, by Rev. Timothy Lee, C.C. See also *Hib. Dom.*, p. 488; O'Daly, cap. XVI., no. 29; Morison, *Threnodia:* Lynch MSS.; Bruodin.

46. KILMALLOCK ABBEY.

FOUNDED in 1291, in spite of violent opposition from the bishop of Limerick, as the following official documents show:—

1291, Oct. 3. "The King's writ to Wm. de Vesci, Justiciary of Ireland. The King (Edw. III) had been informed by the Dominican friars of Ireland, that having by grant of the King, so far as he could grant, and by protection *(tuitioriaria)* of the sheriff of Limerick, entered a piece of land in the vill (town) of Kilmallock, given to them by a burgess of that vill to dwell in, they were ejected therefrom and their house destroyed by the clerks and servants of the bishop of Limerick, chief lord of that vill, and by his orders. The King therefore commanded the Justiciary to inquire, by the oath of twelve men of that vill and its neighbourhood, by whom and by whose authority the friars had been expelled, whether the land owes any rent of service to the lord of the fee and whether the residence of the friars there would tend to the prejudice of the King, or the lord

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of the fee, or any other person. The Justiciary shall certify the inquisition to the King, under his seal and the seals of those by whom it shall have been taken, together with the writ." (at Bristol.)

The inquisition was taken at Cashel, on Monday, Dec. 31, 1291, and twelve burgesses were sworn, "Who upon their oath say that the friars had by grant of the King, so far as he could grant, purchased in Kilmallock of John Bluet, senior, burgess of that vill, a piece of land; that having remained in seisin of it for seven weeks, they were, by order of Gerald, bishop of Limerick, ejected therefrom, and their houses levelled by Raymond the dean, Robert Blund the archdeacon, Simon Fitz John, canon of Limerick, Thomas Ketyng, Walter de Caherhussoc, Walter de la Roche, chaplain, William Leynach, chaplain, Gregory, chaplain, Roger Young, chaplain, Walter Cook, seneschal of the bishop of Limerick, John Dullard, John Caher, Geoffrey de Caher, Richard le Blund, cousins of the archdeacon aforesaid, Alan Gyllefides, Raymond le Crouter, cousin of the dean aforesaid, Henry Bagg le boscher, and Geoffrey the doctor. They further say that this piece of land owes no rent or service to the bishop, as lord of the see and that the residence there of the friars would not tend to the prejudice of the King, the lord of the fee, or any other person."—*Cal. Doc. Ireland* (1285-92), p. 439.

Judging from the above, there was evidently no one who could claim the position of founder, and the annalists are silent on the point.

Up to the time of the dissolution in the sixteenth century, there is absolutely no record of the abbey, except that, in 1340, a provincial chapter was held here.

1541. Lease to James, earl of Desmond, of the monastery of Friars Preachers at Kilmallock.—*Fiants*, Henry VIII.

1569-70. Lease of Kilmallock abbey, etc, with water-mill and other appurtenances, to the sovereign and commonalty of Kilmallock.—*Fiants*, Eliz.

1594, April 24. Grant made to Nicholas Miagh, sovereign, and to the brethren and commonalty of this town, of the Dominican friary of Kilmallock, with a church, etc., and three small gardens within the precincts of the same; eleven acres of land in Kilmallock and a water-mill, part of the possessions of this monastery; to hold the same for ever, in free soccage and not *in capite*, at the annual rent of fifty-three shillings and eightpence, Irish money.—*Archdall* p. 424.

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A relic of the residence in Kilmallock, by members of the Order, in the seventeenth century, is a chalice in use at present in St. Saviour's, Limerick, on which is inscribed:—*Dom C. et Joanna Butler uxor ejus fieri fecit pro conventu Killocensi Ord. Præd. Priore Fre. Henrico Burgatt. Orate pro Mauritio Gibbon, filio Comitis Albi. Requiescat in pace. 1639.*

In the beginning of the eighteenth century, Father John Glinn, of Kilmallock, spent seven years in prison, in Limerick, for returning home after banishment.

In 1756, there were three fathers in Kilmallock and one of them was a parish priest in 1767. The last obit in connection with Kilmallock is that of Father Edward Mac Carthy, in 1860.

47. THE STORY OF THE DROWNING OF THE MONKS.

THIS event, as recorded by the author more than a century after its supposed occurrence, is most improbable. Such a thing could not happen at that time without some reference being made to it in the State Papers. Yet there is not the slightest clue to it to be found among them. Besides, how could the martyrdom of so many religious escape the knowledge of Rothe and other Catholic historians of the persecution, who wrote in the early part of the seventeenth century? The author quotes no authority and speaks merely from hearsay, which is not very reliable after a century.

48. BALLINEGALL ABBEY.

THIS abbey is situated in the county Limerick, about seven miles from Kilmallock. According to Ware, it was an ancient Dominican foundation, and is also to be found in a MS. list of the Dominican abbeys in Ireland, drawn up in the sixteenth or seventeenth century, now among the MSS. of Trinity College, Dublin. It is evident, however, from the *Fiants* of Edward VI. (1551-2), in which on being granted to Richard Lawless, it is described as "the monastery of White Friars, of Ballinegall, co. Limerick," that it was a Carmelite foundation.

49. CASHEL ABBEY.

FOUNDED in 1243 by David Mac Kelly, archbishop of Cashel, who while dean of Cashel joined the Dominicans of Cork as a member of the Order, and out of that community supplied with members a little monastery which he had built at Cashel.—*Ware.*

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1250. June 13. The King writes to the archbishop of Dublin begging that the Crusade be preached in Ireland. He also writes to the archbishop of Cashel and adds that the Pope's letters, which Walter Maunsel is bringing to the archbishop, are to be placed after their publication, in the custody of the Friars Preachers of Cashel.—*Rymer.*

1256, June 30. A provincial chapter was held here.—*Royal Letters of Henry III.*, Vol. II., p. 117. Provincial chapters were held here in 1289 and 1307.

1394, July 15. John O'Grady, archbishop of Cashel, was buried in this abbey.

1480. An accidental fire having destroyed the abbey, it was rebuilt by John Cantwell, the archbishop, who was constituted both patron and founder, by an instrument dated at Limerick, about 1480, and by the same instrument it was declared that he and all assisting him in the good work would be partakers of all the suffrages of the Order in Ireland.—*Ware.*

The document purports to emanate from John Frickery, vicar-general of the Dominican Order in Ireland, William Duff de Burgo, prior of the house, and the community itself.

1535. Edward Brown, the prior, on the vigil of Easter, demised to Peter O'Cuil, priest, a messuage of Cashel for the term of sixty years, at the annual rent of six shillings and eightpence, Irish; and on April 11, 1536, the said Edward demised to Walter Fleming of Cashel, two messuages and two acres, with their appurtenances in the said town, for the term of sixty years, at the annual rent of sixteen pence; on April 8, 1540, the said Edward "surrendered" this friary, containing a church and belfry, a dormitory, a chamber with two cellars, a cemetery, two orchards, and two parks or gardens containing two acres, etc., etc.—*Archdall*, p. 647.

1543, May 5. Grant to Walter Flemynge, of Cashel, merchant, for £46, of the site of the monastery of Friars Preachers of Cashel.—*Fiants*, Henry VIII.

1544, Mar. 8. This friary (tithes excepted), with its appurtenances, and four gardens in Cashel, were granted for ever to Walter Fleming, *in capite*, at the annual rent of two shillings and sixpence, Irish money.—*Archdall*, p. 648.

In 1756 there were five fathers attached to the convent of Cashel, but only one in 1800. The death of a Father Cantwell is mentioned in the obits in 1843. The last Dominican of Cashel was Father Conway, who was still there in 1850.

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50. FRIARY OF CLONMEL.

THIS was not an ancient Dominican foundation, as is evident from the absence of all mention of it in the State Papers at the time of the dissolution, and also as it is not to be found in any ancient list of the Dominican abbeys, neither in that made in 1573 by Father Andrew Zanetti, the *Socius* of the General (*Reg. Mag. Ord., IV.*, 39), nor in an ancient list in a MS. of Trinity College library, of the sixteenth or seventeenth century, nor in the list made by Father Ross Mageoghegan, in 1627. Dr. Burke (*Hib. Dom.* p. 328) enumerates it among the ancient foundations of the Order, but the proofs he gives are without value. It appears, however, that a community was formed here a short time before 1643, but it was broken up during the Cromwellian period. After the Restoration, the Dominicans came again to Clonmel, but were not allowed to settle there, as is shown by the following letter from Father James White, O.S.F., to Father Francis Harold, O.S.F., dated from St. Isidore's, Rome, Dec. 4, 1668 :—

" Misi tibi processum quem habuerunt Patres Nostri hic contra Dominicanos, praetendentes fundationem quam, quia probare non poterant, Vicarius G. hujus diocesis interdixit eorum sacellum et sic discesserunt, quaeso mihi rescribas si illius processus obtinuisti confirmationem a Collegio de Propaganda."—*Wadding MSS.*, Vol. I., p. 885.

Father Cuddihy, late pastor of Milford, U.S.A., and known before his death as the veteran patriot priest of the Irish race in America, used to say that when a boy he attended a school held in the ruins of the Dominican friary in Clonmel, at the back of the Manor Mills, owned by the late Joshua Grubb. He had never heard any tradition about the friars themselves, all memory of whom, owing to the long lapse of time since their departure from the town, appeared to have died out.

51. TRALEE ABBEY.

FOUNDED in 1243, by Lord John Fitz-Thomas, under the title of the Holy Cross.—*Ware.*

1261. The founder with his son, Maurice, was slain this year by MacCarthy More, at Callin, in the principality of Desmond; they were both interred in the north part of this friary. *Idem.*

The old Limerick MS. referred to already, in our account of that abbey, says that all the Fitzgeralds of Desmond, who died in those

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parts, were buried in this convent and adds that, in the ancient calendar, it is said of Lord James Fitzmaurice that he died in 1529 and was buried *in the sepulchre of his fathers*, at Tralee. It also states that the Knight of Kerry and his family had their place of sepulture there with some other branches of the Geraldines, who possessed a splendid tomb in the Lady chapel, surmounted by beautiful paintings on the wall. John, tenth Earl of Desmond *de jure*, died a Dominican friar in this abbey, a short time before the Christmas of 1536, and was buried here.

The records of this abbey are very scant. As there is no mention of it in the State Papers at the time of the suppression of the monasteries, we are left greatly in doubt how long the friars were able to remain in possession. In 1580, during the Desmond war, the abbey was garrisoned by the English :—

1580, March 29. "Pelham to Lords and Council in England.

"All the country between the earl's house and Tralee was burnt by the rebels, and all the houses in Tralee burnt and the castles razed, saving the abbey. Finding the abbey a very convenient place for a garrison . . . I determined to leave there one band of horsemen and 300 foot under Sir William Stanlie."—*Cal. Carew Papers* (1575-88), p. 235.

Neither is there any mention of a community in Tralee in the Provincial's accounts of 1622 and 1629, though in the former account, he speaks of a statue of the B. Virgin belonging to the abbey, which was held at that time in great veneration by the people. A paper, written to Propaganda in 1633, states that there were twelve Dominican fathers in the united dioceses of Arfert and Aghadoe at the time, and one Dominican priory.

An old chalice used at present in the Dominican church of Tralee, presented by Dr. Moriarty, bishop of Kerry, who had found it accidentally, to the Dominican fathers when they returned to Tralee in 1861, bears the following inscription :—*Orate pro Carolo Sughrue qui me fieri jecit pro Conventu Traliensi—Priore Thadeo O'Moriarty, 1651.* This was the father who was hanged for professing the faith, in Killarney, two years afterwards.

It appears from the Lords' Committee Returns in 1731, that the Tralee community had settled down in Killarney, or perhaps the friars spoken of as coming from the convent of Killarney may possibly be Franciscans. They are described as doing "much mischief" in the diocese of Cloyne :—"For these Friars creep into the houses of the weak and ignorant People ; they confirm the Papists in their

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superstition and errors, they marry Protestants to Papists contrary to law, they haunt the sick beds even of the Protestants, they endeavour to pervert them from our holy Religion, and, by daily devouring the substance of the poorer sort of Papists, are become greatly obnoxious even to the Papists themselves, who complain of the irregularities of these Friars, and do at least pretend to wish they were removed." There were only two fathers here in 1756, Father Edmund Stack and Father William Connolly. The former was one of the last representatives of the old community, and tradition still lingers around his name in some of the wilder parts of the county Kerry. According to Dr. Troy's report, in 1800, there were two fathers at that date acting as curates in the diocese of Kerry.

The Order was restored in Tralee by Dr. Moriarty, bishop of Kerry, in 1861. On April 5th of that year, the fathers came to Tralee and took possession of a house in Day Place, converting one of the rooms into a chapel On November 2nd of the same year, the bishop blessed a large structure, which was used as a temporary chapel for ten years The present church was opened for divine service on September 14, 1871.

52. FATHER THADY MORIARTY.

He belonged to the family of the Moriartys of Castle Drum, near Dingle. He is named in the Provincial's account, in 1629, as a cleric studying in Spain. He was prior of Tralee convent in 1651, according to the inscription on the chalice described in the last note.

We subjoin a translation of Father Daniel O'Daly's account of him, published in 1655, only two years after his death. Father O'Daly knew him well and it is probable that it was under his inspiration during the few years that Father O'Daly spent in missionary work in Ireland before 1624, that our martyr left his native land to join the Dominican Order:—

"The Very Rev. Thady Moriarty, an alumnus of the same college at Lisbon, master of sacred theology and the last prior of the convent of Tralee, in Munster, was a man distinguished for his knowledge both of dogmatic and of moral theology, and also for his virtues and noble character. Captured by the heretics (who for a long time previous had known him by reputation), never did a bride go more joyfully to her nuptials than he went to prison, nor was a hungry man more anxious for a banquet than he was for the gibbet. On hearing that he was sentenced to die, he pressed and kissed the hands of the messenger who brought the news and distributed money among

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his jailors and the soldiers who were to lead him to the gallows. Before being hanged, he lifted the minds of the Catholics who were standing around, with a beautiful discourse on the excellence of the Roman Catholic religion, the inconstancy of human life, the uncertainty of the hour of death, and of martyrdom as the most secure road to Heaven. What filled the minds of the onlookers with wonder and admiration was his countenance after life was extinct. Though wan and emaciated in appearance, owing to his long detention in prison, it seemed to be transfigured after death and even to emit rays of light, so that the very executioners confessed that it was like the face of an angel.

"He indeed gave a singular example of humility and patience during his whole life and was never known to be angry. He showed such patience during his sufferings in prison, that the heretics said he was a fool, for he despised life so much, that when he was stripped and flogged he patiently bore it all and did not even give the slightest sign that he felt pain at all, being led just like a lamb to the slaughter. He answered all the questions put to him by the judge, with so much freedom and candour, that even his enemies confessed that he knew not how to tell a lie. When the judge asked him why he did not obey the edict of the government, he answered that he was bound rather to obey God, and those who held God's place in his regard, who had commanded him to exercise his priestly functions. The judge was warned by his wife to have nothing to do with the blood of this innocent man, but his answer was that he was compelled to shed it, as otherwise he would expose himself to danger.

"Indeed in every way, the holy man showed himself an apostle and a true disciple of Christ, following in his footsteps, with all the marks of the true minister elegantly described by St. Augustine (vol. 10, Sermon 39, *To the Brethren in the Desert*). He was put to death on October 15, 1653, and even till now his body is guarded by the Protestant soldiers lest it should be removed from the tomb: which error is worse than the first."—*O'Daly*, pp. 355 et seq.

53. FATHER DANIEL O'DALY.

FATHER Daniel O'Daly, known generally in the Order as Father Dominic of the Rosary, was born in the county Kerry about 1595. At an early age he went abroad to join the Dominican Order, and made his profession at Lugo in Spain, going through his studies afterwards at Burgos. After his ordination, he taught a course of philosophy and theology at Bordeaux. He then returned to his

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native land, where he did missionary work with great zeal for a few years. A letter of commendation from Maurice O'Hurley, bishop of Emly, dated 1624, testifying to his missionary zeal, is given in the *Spicilegium Ossoriense* (vol. 1, p. 132). He was then, at the early age of twenty-nine, placed over the newly founded College of Holy Cross, Louvain. He did not remain here long, however, for having occasion to go to Madrid on important business connected with the college, he received such gracious marks of favour from Philip IV., king of Spain, that he resolved to complete the foundation of our college in Lisbon. Portugal and Belgium, at this time, it must be borne in mind, were both subject to Spain, and help was expected by our fathers at the time from the Spanish monarch, for the colleges which they had founded in both countries: an expectation which was fully justified by results in after years.

Father O'Daly, on going to Lisbon, found only two of our fathers living there together, although a brief of foundation had been obtained from Pope Paul V., as far back as 1615. In a short time, however, with the help of the archbishop of Lisbon and the Portuguese Dominican provincial, he got possession of a small house, and as several students were sent to him from Ireland, the General of the Order made it a college in 1634, giving Father O'Daly the position of rector.

A few years later, he influenced a rich Portuguese lady, Donna Irene de Brito, countess de Atalaya, to found a convent for forty Irish Dominican nuns. She established this convent at Belem, near Lisbon, in 1639, and richly endowed it. The following year, Portugal threw off the yoke of Spain, and Father O'Daly, whose entire hopes were now centred in Lisbon, threw in his lot with the new monarchy. Having been confessor for some years to Lucia, at this time queen of Portugal, and standing very high in the esteem of both king and queen, he was sent as ambassador to Louis XIV. of France, in 1655, and remained in Paris for more than a year. Long before this, he had been employed on affairs of state, during the secret negotiations between Charles I. of England, and Philip IV. of Spain, and also in 1650, between Charles II. of England, then in exile, and Pope Innocent X. The following extract from the Clarendon Papers (vol. II., p. 66) refers to the latter negotiations:—

"1650. June 24, Rome.

"Robert Meynell to Cottington and Hyde. Had the King gone to Ireland, no doubt the Pope would have contrived some way for his assistance, but upon his treating with the Scots, the Pope

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presently made a stand. Daniel O'Dally, an Irish Dominican, has come to Rome with a commission from the Queen [of England] to treat with the Pope; he was formerly at Rome, where he did many good offices for the late King [Charles I.]; was with the present King at Jersey and came from him extremely satisfied," etc.

Just before Father O'Daly went to Paris on the embassy, he published his *History of the Geraldines and an Account of the Persecution in Ireland*. The book was written in Latin and published in Lisbon in 1655. What renders the latter portion of the book very valuable is that there is a record in it of nineteen martyrs of the Dominican Order, who had suffered death for the faith only a few years before. The account of their sufferings thus rests on contemporary evidence.

The crowning of all his labours was the founding of the college of Corpo Santo, in Lisbon, in 1659. The Cromwellian persecution having driven most of the Irish Dominicans to the Continent, the small college in Lisbon was unable to accommodate all who flocked to it, so, relying on the sympathy of the Catholic people of Lisbon and the royal family, Father O'Daly petitioned the queen (then queen-regent) successfully to found a new college on a much larger scale. The foundation stone was laid on May 4, 1659, and the building was completed in a short time. However, he soon had a difficulty to contend with in providing for the wants of the large community in the new college of Corpo Santo, and the still larger community of nuns in the convent of Belem. He applied to the queen again, but, as the royal treasury had been depleted by the war with Spain, he was persuaded, as an alternative, to accept the rich bishopric of Coimbra, that he might be able to apply the revenues of the see to the support of his brethren and the nuns. Though from motives of humility he had in previous years refused both this see, as also the see of Braga and the archiepiscopal see of Goa, he consented to accept Coimbra for the purpose of helping his brethren. However, he died before the time appointed for his consecration, on June 30, 1662, in the sixty-seventh year of his age, and was buried in the cloister of the college.

A marble slab over his last resting place bears the following inscription:—

Hic jacet
Venerabilis Pater Magister
Frater Dominicus de Rosario, Hibernus
Hujus et Conventus Monialium Boni Successus
Fundator.

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In variis Regum Legationibus felix
Episcopus Conimbricensis Electus,
Vir, Prudentia, Literis et Religione conspicuus.
Obiit 30 Junii, Anno Domini 1662,
Aetatis 67.

54. LORRAGH ABBEY.

THIS abbey, which is situated in the barony of Lower Ormond, in the county Tipperary, and three miles from the Shannon where it empties itself into Lough Derg, was founded in 1269. In the *Chronicon Ord Præd.*, under that date we have the entry *Locus de Lothrie capitur.* According to the *Book of Friars Preachers of Athenry*, followed by Ware, it was founded by Walter de Burgh, earl of Ulster, whose son, Richard, the Red Earl, is supposed to have founded Carlingford Abbey.

In 1301, a provincial chapter was held here.

1552. June 2. Lease to John Hogan, clerk, late prior of Larrowe, in Ormond [barony of Lower Ormond], of the site of the priory of Canons of St. Augustine, in Ormond, etc., and the site of the monastery of friars of St. Dominick's Order in Larrowe, and land called Freres Rathe, with its tithes in the said town. To hold for twenty-one years, *in full recompense of his pension* [as abbot of a dissolved monastery], at the rent of £8 during lessee's life, and £13 2s. 8d. after his death.—*Fiants*, Edward VI.

In 1629, we find from the Provincial's records that there were two fathers there and one laybrother.

Dr. Burke (*Hib. Dom.*, p. 277), writing in 1756, says that the church and the greater portion of the conventual buildings were still erect. He adds that there were old people living in the locality who still remembered the provincial chapter of 1688, in the reign of James II., and testified that they saw about one hundred and fifty friars there in their white habits. Judging from the acts of that chapter, which are still extant, and other evidence, there were not probably half that number present. At this chapter, public theses of philosophy and theology were defended, the rarity of which in Ireland, at that or any other period, brought together a great multitude of people.

In 1756, there were two fathers living there, and in 1767, only one, who was parish priest.

The last of the fathers connected with this community, Father Michael V. Donoghoe, died between 1789 and 1793.

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55. ST. MARY'S OF THE HILL, GALWAY.

THE Dominicans came into possession of this abbey, which had formerly belonged to the Premonstratensian Canons of Turin, in 1488, by apostolic brief of Innocent VIII., dated the fourth of December of that year. It appears from the brief that the canons had deserted it and that it had been in the hands of the secular clergy for many years. It had fallen completely into ruin, being valued at the time at only a pound a year. The brief was obtained by three secular canons of the diocese, at the desire of the citizens of Galway.—See *Hib. Dom.*, p. 323.

The work of rebuilding the ruined chapel and abbey was commenced at once and James Lynch Fitz-Stephen, who was mayor in 1493 and whose name has gone down to posterity as the executioner of his own son, built the choir at his own expense:—"1493, Mr. James Lynch Fitz-Stephen built at his own cost and charges the quier of our blessed Lady's church in the West of Galway."—*Pedigree of Dom. Lynch, Irish Archeol. Soc. Misc.*, Vol. I. He also left six pounds in his will, made in 1508, "to the works of the chapel of the Blessed Mary of the Hill, in the west part of our town."

The fathers appear to have remained in undisturbed possession of the abbey during the reigns of Henry VIII. and Edward VI.

1570. March 9. Queen Elizabeth granted to the corporation of Galway part of the possessions of the abbey, then lately dissolved.

1578, Sept. 11. Lease to the mayor, burgesses and commonality of Galway, of the Dominican, Franciscan and Augustinian monasteries.—*Fiants*, Eliz.

We find from the Provincial's records, that in 1629, there were four fathers in Galway, five professed clerics and some novices.

There is a sepulchral inscription in the cemetery, dated two years anterior to this: *Orent pro anima fratris Tho. Anton' Linc, Ord. Pred., defuncti anno 1627.*

Some time before the war of the Confederation, the fathers regained possession of the abbey church (the abbey itself appears to have been demolished before this), though they continued to reside in the centre of the town. In 1642, Lord Forbes, on landing here, erected a battery in the church against the town, but having failed, he defaced the church, and, in his brutal rage, dug up the graves and

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burned the coffins and bones of the dead. In 1648, the Nuncio interdicted their church on account of some public contentions about precedence between them and the Franciscans. In the following year, Thomas Lynch FitzMark left £250 to the fathers, to support two of his own kindred of the same Order, at their studies in Paris. —*Annals of Galway*. (MS. Trin. College Library, Dublin.)

1651. The citizens fearing that Cromwell's forces, about to besiege the town, would convert the church into a battery, as Lord Forbes had already done, made an agreement with the fathers of the community that the church should be razed to the ground and afterwards rebuilt at the expense of the town, when peaceable times would return. The original indenture is still preserved in the convent archives, and is given in full, in the appendix to O'Flaherty's *West Connaught*, p. 274. This indenture is of great historical interest, as it gives the exact dimensions of the church, taken before the demolition, the number of windows and other details.

Some of the fathers, braving the edicts, appeared to have stayed at home during the Cromwellian regime, and, soon after the Restoration of Charles II., there was a flourishing Dominican community in the town again. In 1674, the Ven. Oliver Plunket writes:— "They [the citizens of Galway] support no less than three convents, one of the Dominicans, another of the Augustinians and a third of the Franciscans. The Dominicans have the best and most ornamented church that is in the entire kingdom."—*Memoir* etc., p. 148. From the Provincial's records of 1686, we learn that there were then in community twelve fathers, five novices and two laybrothers. Just before going into exile, in 1698, the fathers left the plate aud other valuables of the convent in the hands of a Mr. Valentine Browne, who gave them the following receipt for them:—

"JESUS, MARIA.

"To all Christian people to whom these presents shall come, I, Vallentine Browne, of Gallwey, Merchant, sendeth greeteing. Know you that I the s^{d} Vallentine hath received into my custody and keeping, to be kept as safe as my owne orary of my owne goods or property, the severall goods following: videlicet, elleven casulas, one canopy, two red dalmaticas, two cappas whereof one white and the other redd, two smale frontales, ten ould silk scarfes, six bursas, five pallas, five vellums, sevrall smale coatts for ye Image of Jesus, two silke coatts for to make antependiums of sadd coloure, thirteen towells, four albs, two peir of beads, two singing books,

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four antipendiums, five corporalls, one alter stone, one girdle, ten amicts, one smale chest wherein are the silver plate of the convent, videlicet, ten silver chalices, whereof four are gilted w^h^ gould, one silver ciborium, one silver remonstrance, a silver crown for the Image of our blessed Lady, two smale silver ampullas, and one smale silver crowne, one smale box containeing bills and bonds and other papers belongeing to the convent, a big brass ringeing bell belongeing to the chaple and a brandiron, from and by the hands and delivery of Gregory ffrench FitzRedmond, by the consent, assent and approbation of the Society or Community of the Dominicans fryers of our blessed Lady's Chappell in the West of Gallwey, whereof the s^d^ Fr. Gregory ffrench is prior att present. . . . as witness my hand this fifth day of Aprill, 1698. Memorandum it is the reall intent and meaning of the above nam'd Vallentine Browne, and so declares at the possession heerof, that he will keepe all the above goods for the use of the above Frs. pryors and community the best of his power skill and caring and deliver them also at any tyme demanded.

Vallentine Browne.

Present. { James Browne. Augustin Browne.

"Endorsement—M. Vallentine Browne his note for all ye goods receaved frome the convent of Gallwey of St. Dominick's order."

It is satisfactory to know that most of the plate came back to the community and is still in their possession.—See *General Exile of 1698*, by the present writer, *Irish Eccl. Record*, Jan., 1899.

The general exile of 1698 denuded Galway for a short period of all regulars, but they soon returned and two fathers were there, according to the Provincial's records, in 1702, viz., Gregory French and Nicholas Blake.

The act prohibiting regulars from returning after exile was rigorously enforced at this time. In the assizes, at Galway, on March 10, 1702, "Daniel Mac Donnell was found guilty, the Lent assizes before, of coming into the kingdom, contrary to the late act of Parliament, the same being a Dominican fryer—under judgment to remain in gaol a twelvemonth and to be transported by order of the government."—*Returns: Religious: Popish:* Record Office, Dublin.

Father Geoffrey French was also captured and kept in prison, for two years; and during that period, the whole care of the nuns and the other duties of the ministry fell upon Father Blake alone—

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(See O'Heyne, p. 165.) He has left us the following pathetic verses describing his desolation, the manuscript of which is still preserved by the Galway community:—

"Querimonia solitaris Monachi in absentia fratrum suorum incarceratorum.

Solus ego vivo, solus mea tempora sumo;
Solus ego timeo, solus ad astra gemo.
Passer ego solus sub tecto, solaque hirundo,
Et lugubris meditor, maesta columbæ sono;
Turtur ego solus, gemebundo pectore deflens,
Dilecto orbatus complice, solus ego.
Angelus e superis Custos præcordia pulsat,
Ingeminans; sortem suspice charæ clinentæ.
Suspice promissi placidissima sidera cœli,
Infundent animo gaudia vera tua.
Hic ego, si patiar rerum dispendia, dices,
In cœlis amplum gloriæ foenus erit.
Sit tibi vita Chaos; urget fortuna procellas,
Quas modo, si vincas, sidera portus erunt.
Cecinit Fr. Nicholaus Blake."

We subjoin the following translation:—

Lament of a Friar left alone by the imprisonment of his Brethren.

Alone I live, alone my days I spend;
The heavens receive my lone and fearsome sighs.
"The lonely sparrow on the roof" am I.
Like to the lonesome dove, of mate deprived,
Sadly my plaint I make with heaving breast.
O guardian angel, look upon thy charge,
And, midst the heavenly chants, my sighs regard.
Take heart, my soul, and gaze upon the stars
Whose placid light new hope should bring to thee.
Here, if I bear with adverse fortune, can I doubt
That heavenly joys will be my sure reward?
Let trouble bring new life to me; these storms
Are but the prelude to the gates of bliss.
Fr. Nicholas Blake.

It is a notable proof of the steady zeal and stability of the small community in those times of disturbance and persecution, that the daily accounts of receipts and expenses, beginning in 1725, were regularly kept during the whole century. These account books

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supply us with many interesting details of the lives of the fathers in those times. For instance, they throw a curious and amusing side-light on the execution in Galway of the order made by the Lords' Committee in 1730, that an account should be returned of "all the mass-houses in the town, which of them had been built since 1st Geo. I., and what number of priests officiated in each; and also an account of all private mass-houses and popish chapels and all commonly reputed nunneries and friaries, what number of friars and nuns were in each, and what popish schools were within the town." The mayor, Walter Taylor, accordingly issued his warrant to the sheriffs, requiring them to "apprehend and commit all popish archbishops, bishops, jesuits, friars and all other popish ecclesiastical persons, whom they should find within the town and county thereof; and likewise to suppress all monasteries, friaries, nunneries and other popish fraternities and societies." The search was made and a long report sent to Dublin, the portion touching the Dominican friary being as follows:—"They also searched the friary in the west suburbs, called the Dominican friary, wherein is a large chapel, with a gallery, some forms, and an altar-piece, defaced; in which said reputed friary, there are ten chambers and eight beds, wherein, they believe, the friars belonging to the said friary usually lay, but could find none of them. That it is a very old friary, but some repairs lately made in it."

This report to all appearance shows that the order was thoroughly carried out, and indeed, Walter Taylor, the mayor, was voted special thanks in the House, for his zeal in searching out popery; but the following item, taken from the account books of the convent, puts a somewhat different complexion on the search and shows that the sheriffs and friars were on very good terms:—

"For claret to treat ye Sherifs in their search, ye 11th—2s. 2d."

In 1756, there were nine fathers in community. In 1792, the present convent was built, and, in 1800, the old thatched chapel was replaced by a better building on the same site.

During the early part of the last century, the most eminent member of the community was Father Edmund French. Originally, with his brother Charles, a convert to the Catholic religion, they both entered the Dominican Order. Elected warden of Galway in 1812, he made his tenure of office memorable by introducing the Presentation Nuns to the town and also by building the parish church which now serves Galway as a cathedral. He was made bishop of

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Kilmacduagh and Kilfenora in 1824, and was allowed to retain the wardenship of Galway, of which he was the last representative. He died in 1852. For an interesting sketch of his life, see Fahy: *Hist. and Antiq. of Kilmacduagh*, p. 384 et seq.

During the Famine period, in 1847, Father Rush erected what he called the "Claddagh National Piscatory School," capable of accommodating 600 children. The primary idea was to teach the children of the Claddagh, the little fishing village that adjoins the convent, industries connected with their future calling, such as spinning and net-making, and, towards this object, generous donations were made for some years by the Irish Peasantry Society, London. But the time was not yet ripe in Ireland for a school of the kind and before long the industrial teaching was given up and it became an ordinary National School, with the prior of the convent as manager.

In 1892, the prior of the time being handed over the school to the management to the secular clergy.

A beautiful new church, built of Galway granite, was opened on Oct 25, 1891.

56. FATHER OLIVER BURKE.

THE courage shown by Father Burke in standing up in opposition to his two brothers, both of them bishops, and taking the part of Rinuccini, the papal nunico, in worthy of admiration. But he was only following the example of his Dominican brethren, all of whom stood by the nuncio, except one, Father Dominic Burke of Athenry.—See *O'Heyne*, p. 173.

It is evident from the honour and kindness shown him later on by the earl of Clanrickard, that the latter esteemed him all the more for following the dictates of his conscience, though, in defending the nuncio, Father Burke had to put himself in opposition to the earl himself.

57. FATHER JOHN O'CONOR.

FATHER O'CONOR was confessor for many years to a Spanish duchess, Eleanor de Cajetani Pimentelli, and accompanied her from Spain to Rome. He not only obtained from the General of the Order the convents of San Sisto and San Clemente for the Irish province, but was the means of having them richly endowed, getting for this purpose a legacy of 6,000 Roman crowns from his illustrious penitent as well as a further grant of 4,000 from her brother,

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Dominic Pimentelli, archbishop of Seville and a member of the Order. He died in the house of the duchess, at Rome, in December, 1678, and was buried in San Sisto.

58. FATHER GREGORY FRENCH.

FATHER Gregory French, who, as O'Heyne says, was thrown into prison on his return, is marked in the Provincial's records as living in Galway in 1702. He is probably the "one James French, a regular Popish clergyman," who, according to the mayor of Galway's letter to the Secretary of State, in 1714, "had lain in gaol a long time, committed for high treason for returning from beyond seas after being transported, but could not be tried for want of a Protestant jury of freeholders." Though at the time when O'Heyne published his book, Father French was living with his brother, having given security, we are not to suppose he would be free from all disturbance in the future, for, in 1711, the Secretary of State ordered the mayor "to cause all the popish priests in Galway to be secured," and, in a subsequent despatch, expressed his hope that he would continue his "endeavours to banish the priests, those enemies to our constitution, out of the town, and cause those you have apprehended to be prosecuted at law with the utmost rigour."—Hardiman: *Hist. of Galway*, p. 169.

Father French was probably banished on the former occasion and returned home again, for which offence he would be committed to prison on the charge of high treason.

59. DOMINICAN NUNS OF GALWAY.

ABOUT the year 1644, some of the pious ladies of Galway, moved by a desire for a higher life, took the habit of St. Dominic and began to live in community, under the direction of a Father Gregory French.

A small convent was provided for them by the generosity of the citizens, and three years later the Nuncio confirmed the new foundation, by letters dated Sept. 10, 1647, and appointed Father French as their rightful superior. After the Cromwellian occupation of the town, in 1652, they were all exiled to Spain, Father Gregory O'Farrell, ex-provincial, acting as their guide.

In Spain, various members of the community were hospitably received in the convents of Toledo, Valladolid, Bilbao and other places, where they all finally died, with the exception of two, who

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returned to Ireland in 1686 and made a second foundation in Galway. The details of the dispersion in 1698 are given in such detail by O'Heyne that it is unnecessary to do any more than refer to it here. It appears evident from his account, that when he wrote, they were still living together after their dispersion, in a house in the town. Not long afterwards they were dispersed again, and had to live among their friends, probably in 1708, when the mayor, pursuant to orders from the government, turned all the Catholic inhabitants out of the town and put in jail all the priests he could lay hands on.—See Hardiman: *Hist. of Galway*, p. 168. In 1715, this cruel act was perpetrated a second time, and the house where the nuns had been formerly living was turned into barracks. Father Hugh O'Callaghan, the Provincial, implored Dr. Byrne, the archbishop of Dublin, to admit some of the dispersed nuns into his diocese, and on the archbishop consenting, eight of them came to Dublin in March, 1717. In September of the same year, they took a house in Channel Row (now North Great Brunswick street), where they settled down permanently and opened a school. This humble house was the parent of the flourishing educational establishments of Sion Hill, Blackrock; Eccles Street School; St. Mary's University College; and the well-known boarding-schools at Cabra, Kingstown and Wicklow.

One of these Galway nuns, Catherine Plunket, with permission of her superiors, went to Brussels. where she remained in a convent for some years and whence she returned and founded the Siena convent in Drogheda, in 1722.

As to those who remained in Galway, it appears from the Lords' Committee Returns in 1731, that they had been living in a house in community for some years previous to this. The report says that "they had searched the same, and saw some young gentlewomen and girls, who alleged they lodged and boarded in the house; that they found therein twenty-seven beds in eleven chambers, in some of which the said young women and girls lay, and the said reputed nuns in the rest, before they dispersed." We also learn from the Returns that "in the town of Galway, there are three nunneries (which the papists generally call boarding-schools), where the nuns are very numerous." It is worthy of note that, during all the vicissitudes of the penal times, the Galway community never abandoned the canonical recitation of the Divine Office, nor even sought for a dispensation from this obligation.

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There were up to forty nuns sometimes in community about this period. Dr. Burke, in 1756, found thirty-one, but the Provincial records of 1767 give only eighteen.

In 1845, the nuns removed to the present convent on Taylor's Hill, where they opened a larger boarding-school. Another large school was built in 1901, furnished with all modern educational requisites.

60. ATHENRY ABBEY.

FROM an old manuscript, preserved in the British Museum, entitled *Regestum Monasterii Fratrum Prædicatorum de Athenry*—(Sloane MSS., 4784, p. 43, no. 4.), we are able to gather more detailed and interesting information than is available for almost any other abbey in Ireland. It contains particulars of the founder, benefactors and donations as well as obits of the friars and great men, and incidentally throws light on the life led in the abbey in those times. It consists of twenty-three closely written folio pages, and was probably compiled in 1619, by the fathers in Athenry for Sir James Ware, from old documents, annals and obit lists belonging to the abbey, which at the time were still in their possession.

We attribute the compilation of this account to 1619 from the fact that Dr. Burke discovered a similar compilation made in the same year by three of the fathers there—(See *Hib. Dom.* p. 228), and also because the information regarding St. Saviour's, Limerick, was written about the same time.

The following account of the abbey, up to the time of the suppression, is taken entirely from this manuscript, with the exception of the papal briefs.

The Berminghams, barons of Athenry, were the great benefactors of the abbey in the early times, and Meyler de Bermingham, second baron of Athenry, founded the abbey in 1241, under the invocation of SS. Peter and Paul, buying the site from Robert Braynach [Walsh] for 160 marks, and giving another 160 marks towards the building, besides gifts of wine, English cloth, and horses for drawing the stones. He also induced his knights and soldiers to contribute to the work, each according to his ability. The work must have progressed very quickly, as a provincial chapter was held in the abbey in 1242, only a year after the foundation.

Phelim O'Conor, King of Connaught and founder of our abbey at Roscommon, built the refectory; the dormitory was erected by

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Eugene O'Heyne, the chapter-house by Cornelius O'Kelly, the cloister by Walter Husgard, the infirmary by Arthur Mac Gallyly and the great guest-house by Bernard O'Trarasay [?] and his wife. Rodolph Hallatune gave the altar in the chapel of the Blessed Virgin. Florence Mac Flynn, archbishop of Tuam, who died in 1256, was a great benefactor to the friars. He built a "house o scholars" for them (probably a theological school) and left behind him wise rules for the management of it. They had a friend too in Thomas O'Kelly, bishop of Clonfert, who was buried in the abbey in 1263. Besides other benefactions he built the vault near the north side of the high altar.

The abbey soon became a favourite place of burial for the principal families in the country round about. Meyler de Bermingham, the founder, who died in 1252 near Cashel, was buried here. Such was the attachment of that family to the abbey, that when one of them, Thomas, had died and was buried in Trim, his remains were afterwards exhumed and carried to Athenry. Such too were the feelings of the burgesses of Athenry. A certain David Wedir, of Athenry, one of the benefactors of the abbey, had died in Bristol and was buried in the Dominican abbey there. His widow, however, commissioned the lector of Athenry Abbey, Friar Norse, to bring his remains back to Athenry, where she had obsequies celebrated for him for a whole fortnight, attended by Dominicans from Roscommon, Sligo, Strade, Dublin, Lorragh and Portumna, as well as Augustinians and Carmelites. It became also the burial place of the Burkes of Clanricard, and has remained so to the present day.

The Berminghams gave tithes of their possessions for the support of the friars, and this practice was followed by others Grants of land were made here and there, all of which are carefully recorded.

The benefactors had other means too of showing kindness and giving help. One gave 40 marks for food in a time of scarcity; some used to entertain two or more friars at their table regularly; others entertained two or more every day during Lent. One Sylina Lynch used to send a barrel of fish and a pipe of wine every Lent and Advent and kept up the custom for more than twenty years. One Nicholas Godsun, a burgess of Athenry, besides giving them tithes, used to keep the twenty-four friars of the abbey in cloaks made of English cloth, while his wife used to keep them in habits of the same material, and this they continued doing for more than twenty-two years. They also had four friars at dinner during Lent and two for the rest of the year.

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Gifts of chalices, brass candlesticks, candles for the midnight office of matins, a crucifix, a statue of St. Dominic, and a silk cappa for the cantor, worth sixteen marks, are also recorded for this period. Mac a Wallayd [? Mac Walter] de Bermingham built the chapel of the Blessed Virgin up to the sills of the windows, about the end of the thirteenth century. It was finished by William Wallace, who left 140 marks and a pipe of wine for keeping the windows in repair. The latter also made the campanile as far as the roof of the church. After his death, in the beginning of the first pestilence, in 1344, his widow remained till her death in the infirmary and got the eastern portion of it tiled. This fact, as recorded, would lead us to infer that the infirmary was for externs, and not exclusively for the friars.

Thomas Bovanter, who gave twenty pounds sterling *ad opera monasterii*, besides a missal and chalice and other gifts, was buried under the altar of St. Peter Martyr, O.P., in 1413. William Canus de Burgh, who gave 100 marks towards building the facade of the church and also lengthened the choir by twenty feet, was buried under the pulpit from which the gospel used to be read. Other benefactions are recorded in the old manuscript which would take too long to record.

1266. Thomas, bishop of Lismore, acknowledges to have received from Friar H., of the Friars Preachers of Athenry, 30 marks collected for the Crusade by himself and his brethren in their district, from the time they received the Commission till July 29, 1266. *Theiner*, p. 109. This is one of fourteen documents relative to the Crusade money, which the prior and community of the Dominicans of Dublin had in their safe keeping, and which they transcribed and sent on Jan. 23, 1275, to John, bishop of Clonfert, nuncio of the Apostolic See in Ireland.—*Idem*, pp. 107-9.

That the prosperity of the friars excited envy is not to be wondered at. This came to a head in 1297, when the friars felt called on to defend themselves and did so successfully. The following summary of their case will be of interest:—

1297. The archbishop of Tuam and his archdeacon were summoned at the suit of the friars of Athenry, for libellous and injurious treatment. The archdeacon, it appears, in Athenry, Galway, Clare and other places, had made a public prohibition against giving food or other alms to the friars, or even selling anything to them or receiving them into their houses, and had also forbidden the people to attend their church under grave penalties. The archbishop

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pleaded, on his part, that he had never acted with hostility against the friars, but had always defended their interests, and promised to make the archdeacon revoke his words in presence of the chapter. 28 Edw. I, b, 274, p. 24.—*King MSS.*

The following pontifical briefs show how the abbey was held in esteem by the Popes:—

1400. Boniface IX. granted an indulgence to all the faithful, obtainable on several festival days throughout the year, who should pay a pious visit to the church and give some alms towards the preservation of the fabric.—*Hib. Dom.* p. 230.

1423. Martin V. granted an indulgence of a similar kind, owing to the church and abbey having lately been consumed by an accidental fire.—*Idem*, p. 231.

1427. The same pontiff granted the friars of Athenry facilities to found two other houses of the order, as, according to their petition, there was a want in Ireland at the time of preachers who could instruct the people in the Word of God.—*Idem.*

1445. Eugenius IV. renewed the indulgence granted by his predecessor, Martin V., on the occasion of the accidental fire which had destroyed church and abbey. In this brief it is mentioned that the friars of Athenry were generally about thirty in number.

A determined and successful effort was made in the fifteenth century to rebuild the abbey and church after the fire. A long account of benefactions for the purpose is recorded in the old manuscript, from which we cull the following:—

William Butler and Agnes Bovanter, his wife, gave twenty marks, besides buying a beautiful picture in Flanders for the church, for forty marks. Nicholas O'Kearney gave twenty marks and a good silk chasuble. The widow of David Wedir glazed the large window behind the high altar and all the windows in the choir, the work costing her more than a hundred marks. She also built a stone bridge over a stream leading to the town. John Reed furnished a crucifix, a statue of the Blessed Virgin, and one of St. John the Evangelist, at a cost of thirty marks, besides providing a tabernacle for the altar. Walter Lynch, of Galway, who used to entertain the friars whenever they went thither, gave two gold chalices with silver-gilt patens. He also gave a stone altar and made several new windows in the wall near it. Johanna Kelly gave a gilt ciborium and a new gradual.

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Father Maurice y mochan Morral, the first Provincial of the Irish Province, erected in 1484, built a small chapel in honour of St. Catherine of Siena.

Gifts of land are also recorded, as well as a donation of sixty cows from Richard Burke. Vestments, chalices, books, candlesticks and candles are among the minor benefactions, Thomas Bermingham, baron of Athenry, and Anabella, his wife, gave three silver marks towards the building of the church-organ and repaired the rooms of the English bachelors of theology. They also, at the provincial chapter of 1482, held in the abbey, entertained twice on the same day the 280 friars who were present and their servants, and did the same good work at the chapter of 1491, also held in the abbey, besides giving the priors, on the latter occasion, twenty pence each. Richard Burke, at the provincial chapter of 1524, entertained thrice the 360 friars who were present at it, as well as their servants.

At the time of the Suppression of the monasteries in Ireland, the friars of Athenry petitioned not to be suppressed and their petition was granted:—

1541. (218) "Anthony Sentleger.

"Memorandum that the 7th daie of July, in the XXXIII year of the most prosperous reyne of our moost dread and sovereigne lord, King henry the eight, by ye grace of God, King of England, Ireland and Ffrance, defendor of the faith, and in earth, supreme hed under God moost worthie, of the church of England and Ireland. In consideration that the monasterie or house of ffriars of Athenrie is situated amongst the Irishry and that by the dissolution thereof, our saide sovereign lord shoulde have lyttle or no profit, and being not surveyed by any of the king's commissioners, by reason the same so standeth amongst dissobeysence. And for that also that Adam Coppynger, now custos of the same, intendeth to be respondent for the keaping of divine service and mayntenance of good hospitalitie there, it is condiscended and agreed by the Lorde Deputie and others of the kyng's mooste honorable consaill, whose names be thereto subscribed, that the saide house of ffriars shall stand without dissolucion. And that the said Adam Copynger and his combrethren, changing their habit and wedes of a ffriar into a secular habit, shall have and continue the name of custos of that place or house, until suche tyme as our saide sovraine lorde the kyng's majesty shall determine the contrary, if his highness' pleasure so shall be etc.—Record Office, Dublin.

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This is a plain avowal of Henry's sordid motives!

Even after this, benefactions were made, and in 1555 Thomas Mac Shane Mac Richard Burke gave the friars a semi-quarter of arable land in Cahirnamone.

1574. April 25. Lease under the commissioners to Thomas Lewes of the site of the monastery of St. Dominic, or house of Friars Preachers of Athenry in Connaught, etc.—*Fiants*, Eliz.

1574. July 8. Grant to the provost and burgesses of Athenry, co. Galway, of the site of the monastery of St. Dominic, or house of Friars Preachers of Athenrie, a water-mill, twelve cottages and land in Athenry, land in Ballydane and Glue, and the chapel of Tollabane, in Connaught.—*Fiants*, Eliz.

A short historical account of the fortunes of the Athenry community, during the seventeenth century, was written in 1736, by Father Edmund Burke, an alumnus of that house, where he made his solemn profession in 1683. As for several of his statements he quotes Dr. Dominic Burke, O.P., bishop of Elphin, who received the Dominican habit in the same house, in 1641, its authenticity is beyond doubt, with the single exception, we think, of the statement that there were only four Dominicans surviving in Ireland at the end of Elizabeth's reign. It appears from this account, that Father Ross Mageoghegan, the Provincial, and some other fathers petitioned Ulick Burke, earl of Clanrickard, for some place to dwell in near their old abbey of Athenry. He gave them a wood in an unfrequented place between two lakes, called *Coilascail* (or *Brosk*), where they erected a small convent and began to receive novices. After being established there for some years, they began courses of the classics and of philosophy and theology, and were able to introduce Regular Observance.

Driven from their retreat by the Cromwellians, they returned at the Restoration and approached the successor of the earl of Clanrickard about their convent. He generously gave them as a free gift the wood and adjoining land, on the sole condition that they should offer three masses annually for himself and family. The fathers, thereupon, settled down, and began as formerly to receive novices. In 1678, they opened their school on a much larger scale, and it became so famous in a short time that students flocked to it from every part of the kingdom, Several of these afterwards became bishops and other ecclesiastical dignitaries, and others made a mark in the professions of the law and of medicine. The students were

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scattered here and there in the wood and adjoining country, living in small batches, each batch under the direction of a tutor, in little wooden huts constructed by themselves, their food and clothing being sent to them by their friends. In the morning they all came together in an open space in the wood for lessons and dispersed again to their huts when the work of the day was over. The school was begun and ended with prayer, the Rosary of the Blessed Virgin being always recited before the students dispersed in the evening.

This school was broken up for a few years, during the persecution consequent on the "Popish Plot," but was resumed in 1683, the year in which the author of this account received the habit of the Order in this very place. He tells us that there were at least one hundred of his name, Burke, in the school at the same time. The school had to be closed in 1691, owing to the Jacobite war in Ireland, and the confiscation of the Clanrickard property was followed by the eviction of the fathers from their place of refuge. Father Burke's manuscript is preserved in the archives of St. Clement's, Rome.

From the provincial records and other evidence, it is probable that the Dominican Order was always represented in Athenry in unbroken succession from olden times. In 1619, there was at least one very old father attached to it, who may have been received into the Order before the dissolution of the monastery in Elizabeth's time. It is curious, however, that it is not mentioned three years later in the Provincial's report. In 1629, there were five fathers here, two of them very old, as well as two young clerics and a laybrother. In 1644, it was ordered by the provincial chapter that it should be made into a general house of studies, but this project fell through owing to the Cromwellian war. In 1669, a provincial chapter was held here.

In 1685, the old abbey was again recovered, but the fathers did not hold it long, as they all shared the general exile in 1698, and it was never afterwards in their possession. In Molyneux's *Journey through Connaught*, he speaks of Sir T. Montgomery having part of his house made out of a wing of the old abbey. Archdall (p. 276) says:—"The ruins which remain of this priory prove it to have been a sumptuous building. Part of it was taken down, to erect in its room the present barracks, and the cloisters probably stood where the barrack-yard is now. The whole was well built of a blue-coloured stone; the tower, for half its height, is larger below than

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above. There were here numbers of mausoleums, but the soldiers have erased them all, and with their fragments the church is nearly covered."

In the old Rosary Confraternity Book of Esker, there is written a contemporary account of the events affecting the fathers of the Athenry community, from 1697 till 1712. It appears that two of the fathers, on account of their advanced years, were exempted from the general exile of 1698, but they soon succumbed, and, after their death, Father Anthony Mac Hugo, who had remained concealed all along with a laybrother, was the only representative of the community till three fathers returned from Spain, in 1707. After a short time some other fathers returned from Louvain, the community was formed again, and the friars, after trying here and there in vain for a place to settle in permanently, were able to rent a solitary spot in Esker, between two lakes, from Mr. Denis Daly, of Carrumakelly, where they built a small cabin. Some novices were received here, but in 1715, an accidental fire having destroyed their poor dwelling, they moved to Esker *na pay* (of the cows), three miles from the old abbey of Athenry, where they built a better house. Their poverty at this period may be gauged from the fact that in 1723 they were obliged to sell seven of their old silver chalices. In 1753, their house, having been badly built from the first, tumbled down, but was soon replaced by another. A large community lived there during the greater part of the eighteenth century. In 1723, it numbered nine fathers, and in 1767, the number had risen to twelve.

In the Lords' Committee Returns of 1731, it is stated that there is "another [friary] belonging to Athenry, whose number is reputed to be about twenty. But they have lately removed their habitation to a Wood about two miles from the town, where they now have their house."

In 1826, poor schools were built by Father Peter Smyth, afterwards Provincial, for three hundred children, and in 1847, he opened a college for the sons of the gentry. The college flourished for only a short time, as the gentry in the West of Ireland became impoverished by the great famine.

In 1850, there were six fathers attached to the community, and in 1859 Regular Observance was introduced and the house was made a noviciate.

In 1895, the place not being then considered suitable to the needs of the Order in Ireland, was given over—church, convent, college and schools—to the bishop of the diocese, and from him it passed to the Redemptorists in 1901.

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The Dominican Order, to the great regret of the people, thus severed its connection with Athenry, after having been represented there without a break for 654 years.

The chapel of St. Mary of **KILCORBAN**, which O'Heyne (p. 171) places among the possessions of Athenry abbey, was given, according to the brief of Eugenius IV., in 1444, to the brethren and sisters of the Third Order of St. Dominic, living in the locality at the time, by Thomas de Burgo, bishop of Clonfert with consent of his chapter, at the request of John Fitz Rery [Rury] and the friars of the same Order. Ware: *Antiquities*. The apostolic brief confirmed this donation. The place lies four miles west of Portumna, on the road to Loughrea. Of the chapel itself very little remains, but the lady-chapel which runs out from the side wall is very well preserved and is the place of sepulture of the Nugent family, who live at Pallas, two miles off.

There are three wooden statues, belonging in former years to this chapel, which are still held in great veneration by the people. They are the statue of Our Blessed Lady, referred to by O'Heyne (p. 259), a statue of St Peter, and another of St. Paul, all about two feet in height. In O'Heyne's time, the statue of the Blessed Virgin, and perhaps the others were in the keeping of the Burkes of Pallas. Within recent years, they are preserved under lock and key in the sacristy of the parish church and are exposed for veneration only on the feast of St. Laurence, the patron saint of the parish. The people have always shown the greatest devotion to these statues. It is not improbable that they belonged in ancient times to the abbey of Athenry, at least, the statues of SS. Peter and Paul, the patron saints of that abbey.

61. FATHER VINCENT GERALD DILLON.

O'HEYNE's notice, which is taken almost verbally from the Acts of the general chapter of 1656, may be supplemented from Daniel O'Daly, who knew him and wrote the account of him a few years after Father Dillon's death:—

"Father Vincent, otherwise Gerald, Dillon, at one time vicar of the Irish Dominican College at Lisbon, of noble birth and distinguished for learning and piety, being stationed at London during the Parliamentarian war, attached himself as confessor to the Catholic

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noblemen in the royal army. He was captured at the battle of York and thrown into prison, where he died of hunger and bad treatment,"—*Hist. of Geraldines*, etc., p. 359.

His capture took place at the battle of Marston Moor, July 2, 1644, where Prince Rubert was defeated by Cromwell, and he died in York prison in 1651.

62. FATHER STEPHEN PETIT.

O'DALY's account (p. 360) is as follows:—

"Father Stephen Petit, subprior of the convent of Mullingar, while hearing the confession of a soldier about to take part in the battle of Ballynacurra, was recognised as a confessor of Christ by his habit, from a fort close by defended by the Protestants, who shot at him with fatal results. Having received the last sacraments, he died the next day."

63. FATHER JOHN O'QUILLAN.

O'HEYNE is in error in making Father O'Quillan a member of the Athenry community, as he is evidently the same as Father John Collins, of Limerick. The omission of the latter name from the Acts of the general chapter of 1656 could not be otherwise explained. The following account of John Collins or John O'Quillan, is taken from O'Daly (p. 360):—

"Father John Collins, a member of the Limerick community, was a doer of great things, beyond the expectation of man, owing to his strong faith and vigour of mind, though he was of small stature and unprepossessing appearance. His presence alone sufficed on one occasion to lead the Catholic army against the enemy's forces. During the siege of Bunratty Castle by the Catholics, on a certain day, when an assault was being prepared, this Father, clothed in his habit, with the crucifix in his hand, went in front of the troops who were about to attack the castle, in sight of the nuncio, several bishops and the whole army. He exasperated the defenders and urged the soldiers to the assault. Those soldiers fighting for faith and liberty were ashamed to hesitate when they saw the puny figure in front of them, armed only with a crucifix. Made the mark of a thousand bullets, he did not look back, until, unhurt himself, he had brought the advancing troops to the castle, when the enemy immediateiy showed signs of yielding.

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"During the siege of Limerick, he took on himself to spy out the resources of the enemy, which he did in a most wonderful manner, and left nothing untried by way of advice and information to help the besieged.

"This devoted service, however, cost him his life, for the heretics were so furious against him, that he was excepted from quarter and a price put on his head. He was captured at last and identified by means of portraits of him which were carried by his pursuers. He crowned his long and continuous struggle with heresy by a glorious death."

Bruodin, who knew him intimately, gives edifying details of his private life. Every week he fasted thrice and took three severe disciplines, and passed many hours of the day and night in mental and vocal prayer. It was in the county Clare, whither he had been sent on missionary work by his superiors, that Bruodin met him, and the latter tells us that in his boyhood he had often listened to his fervent exhortations.

64. FATHER COLMAN O'SHAUGHNESSY.

FATHER Colman O'Shaughnessy, who was studying at Louvain when O'Heyne published his book, was then thirty-one years of age. He had been compelled to fly from Ireland on the defeat of James II., and had then embraced a military life on the Continent; but, soon after, laying aside the sword, he took the Dominican habit at Louvain. He afterwards, as a member of the Athenry community, did missionary work for several years in Connaught with remarkable results. In 1726, he was made Provincial and held the office for the usual period of four years. In 1736, he was appointed bishop of Ossory by brief of Clement XII., and was consecrated in the chapel of the Dominican nuns in Dublin, by the archbishop, Dr Linegar. During the persecution of 1744, the grand jury of Kilkenny made a presentment, praying the Government to take steps "for the arrest of Colman O'Shaughnessy, titular bishop of Ossory," assigning as a reason that he had been domestic chaplain of the Pretender and had been appointed to the see solely by his influence. Owing to petty annoyances to which he was subjected by the local authorities, the bishop was often obliged to seek an asylum among his friends in Connaught, and, while staying in his diocese, had often to lie concealed at Gowran and other places.

On the death of his cousin, in 1744, Dr. O'Shaughnessy became

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the representative of the family and began the following year a long and fruitless lawsuit for the recovery of the family estates, valued at £2,500 a year. Sir Thomas Prendergast had been put into possession of these estates, when Roger O'Shaughnessy was unjustly attainted after death. The bishop's claim was defeated, owing principally to the loss of his family records, which were stolen by robbers hired for this purpose by his adversary.

The bishop died at Gowran on Sept. 7, 1748, and was buried in the cemetery of St. John's, Kilkenny. Dr. Burke, O.P., his successor in the see, prepared an inscription for his tomb, but no stone appears ever to have been placed over his remains.

For an interesting biographical sketch of the bishop, see *Transactions of Ossory Archæol. Soc.*, Vol. II., p. 491 et seq.

65. PORTUMNA ABBEY.

FOUNDED, under the title of St. Mary and SS. Peter and Paul, shortly before 1426 by the O'Maddens, dynasts of that part of the country.

From a brief of Martin V., addressed to the official of Clonfert diocese and dated Oct. 8, 1426, we learn that the Cistercian monks of Dunbrody, county of Wexford, had previously possessed a chapel here, dedicated to SS. Peter and Paul, and that this chapel, having afterwards been forsaken by them and fallen into possession of the lords of the soil, the latter had given it to the Dominicans, with the permission of the bishop of Clonfert, no opposition being made to the transfer on the part of the monks. It also appears that the Dominicans, with previous permission from the Holy See, had begun to erect a church and abbey on the site. On the twenty-third of the following November, Martin V. gave an indulgence to all the faithful who would assist in bringing the buildings to completion.

We have not been able to discover any other records relating to this abbey.

In the beginning of the eighteenth century, the members of the Portumna community, not daring to settle in the town, took up their residence in the townland of Boula, a boggy tract of land near the Shannon, where they hoped to be free from observation. However, their retreat was discovered and mentioned in a report sent in March, 1715, by the grand jury of the county Galway to the lords justices.—See Hardiman's *Galway*, p. 255.

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In 1756, there were two fathers living here and four in 1767, of whom one was parish priest. A new chapel was built early in the last century by Father Taaffe.

The old system of questing, which was as potent a factor in keeping up the faith in Ireland as any other, was preserved longer in Boula than in any other of our convents. For several months during the year, the fathers used to go about the diocese, from parish to parish, preaching and hearing confessions and questing for their support. Their coming was always announced beforehand by the parish priest with whom the fathers generally put up. The father preached at the Mass on the Sunday and afterwards made a collection. He generally stayed a few days hearing confessions and then made his way to the next parish, after giving due notice.

As the modern system of parochial missions or retreats had entirely superseded the more ancient system just described, and as the population of that part of the country had been depleted by emigration, it was deemed advisable by the Order to abandon the friary, which consequently was handed over to the bishop in 1890.

66. TOMBEOLA ABBEY.

SITUATED about ten miles to the east of Clifden, in the county Galway, in the barony of Ballynahinch. It was probably founded in 1427, when the fathers of Athenry abbey obtained the privilege from Martin V. of making two other foundations. This may account for the absence of a special brief of foundation in the *Bullarium*.

It appears from O'Heyne and also from the fact that there is no notice taken of it in the seventeenth century, to have been abandoned after the suppression. However O'Heyne's advice that three or four religious should live there was acted upon not many years afterwards, for in the Lords' Committee Returns of 1731, there is a notice of "another [friary] at Tombola, in the parish of Moyrus, lately erected. Their number at present small but in an increasing way."

There were three fathers there in 1767.

67. BORRISHOOLE ABBEY.

THIS abbey is situated on the north-east shore of Clew Bay, about two miles from Newport, in the county Mayo. It was founded, under the invocation of the Blessed Virgin, by Richard Bourke,

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Lord Mac William Oughter, and head of the Bourkes of Turlough. The founder gave the site in 1469 and embraced the religious state himself the same year. Shortly afterwards, the Dominicans took possession with the permission of the archbishop of Tuam, erected a temporary habitation and began cultivating the land. However, the foundation was irregular, as it was made without the sanction of the Holy See. Consequently a brief of foundation was obtained from Innocent VIII., dated February 19, 1496, which is given in full in the *Hibernia Dominicana* (p. 318) and from which we have drawn the above particulars. By this brief, the fathers obtained the usual permission to erect a church with a steeple and bell, and a convent with refectory, dormitory and all other necessary offices. The archbishop of Tuam, by the same brief, was empowered to grant them all absolution from the excommunication which they had unwittingly incurred by founding a convent without the approbation of the Holy See.

The abbey appears to have escaped formal dissolution in the sixteenth century, owing to its remote position, but in the time of James I., it was granted to John King, of Dublin. Its neighbourhood was one of the scenes of the savage warfare carried on in 1580 by Sir Nicholas Maltby, during the Desmond war. It was probably at the time of his visit here that Sister Honor Burke, who lived for nearly a century with some other nuns, in a house which they had built near the old abbey, hid herself in the vaults of the church and had to remain there a week without food or drink. In 1653, on the occasion of the abbey being attacked and taken (See note 74), she with another sister fled to an island in the bay, to which the name of *Island of Saints* was given, whither they were followed by the English soldiers, stripped of their clothes and flung into a boat with such violence that three of Honor Burke's ribs were broken. She was afterwards carried by her maid to the abbey aud placed in front of the altar of the Blessed Virgin. The maid then went to look for the other sister, who was hiding in a wood, and found her dead. On returning to the church she was surprised to find Honor Burke also dead in a kneeling posture before the altar, with her head perfectly erect. This was indeed the triumph of a martyr!

In the abbey is a tomb with the following inscription:—

"Orate pro anima Davidis Oge Kelly qui me fieri fecit sibi et heredibus suis Anno Domini 1623 et ejus uxori Anabla Barret."

In the Lords' Committee Returns of 1731, the following notice is

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taken of this community:—"Another [friary], in the parish of Burrishowle, whose number is said to be twenty, of whom five keep abroad in foreign parts and fifteen commonly disperse themselves about the country."

In 1756, there were five fathers here but only one in 1767. The last of the fathers connected with Borrishoole, Father Francis Burke, died between 1781 and 1785.

A great "pattern" used to be held here on St Dominic's Day.

68. RATHFRAN ABBEY.

SITUATED in Templemurray parish, barony of Tirawley, near the sea and about four miles north of Killala, in the county of Mayo. It was founded in 1274. In the *Chronicon Ord. Præd.*, under the year 1274, we have the entry *Loca Rathbranna et Derria capiuntur*. Dr. Burke (*Hib. Dom.*, p. 280) goes into a long argument about the founder. He is inclined to think that Sir William de Burgh, sometime lord justice of Ireland, had the honour of founding it. On the other hand, Ware says that some attribute the foundation to the family of the Dexters, who afterwards took the name of Mac Jordan.

1513. Edmond (namely, Mac William de Burgh), son of Richard de Burgh, lord of Conmaicne-Cuile, was slain by the sons of Walter de Burgh in treachery, in the monastery of Rath-branduib [Rathfran].—*Annals of Ulster.*

1577, Sep. 5. "Lease to Thomas Exeter of Rathbran . . . of the site of the late dissolved howse of Fryers Preachers of Rathbranne, by the sea, in the county of . . . one small howse adjoining to the said scite, one ruinous mill."—*Fiants*, Eliz.

1590. The *Annals of Loch Cé* inform us that the abbey was burned this year by Bingham.

1606. June 20. Grant from the King to Donogh, earl of Thomond. . . . The site, etc. of the late house of Friars Preachers of Rathbranne near the sea, in Mac Padden Barrett's country, a small house annexed to the site, a ruinous mill, and a quarter of arable land extending to Cloneboy, Claremoyler, Ackonickas, otherwise called Nacanie etc., with all other hereditaments belonging to the said friary, demised to William Taffe, gent., now knight, on Sept. 2, 38 Eliz., for 30 years, at seventeen and ninepence halfpenny rent.

In the Lords' Committee Returns of 1731, two friars are noticed belonging to this house, viz., Francis Flanagan, who lived in Templemurray, not far from the old abbey, and James Wallace, who lived

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at Ballysakery. Templemurray is named from an ancient church dedicated to the Blessed Virgin, which has been a great place of burial for hundreds of years. The name is a modern corruption of Temple-Mary, in Irish Teampall Muire, i.e. the church of Mary. The surrounding district has been always redolent of devotion to the Blessed Virgin, shown especially in the attachment of the people to the Holy Rosary which they learnt from the Dominican fathers.

Later on in the eighteenth century, there were three fathers there. The last of the fathers connected with Rathfran, Father Denis Meagher, died between 1785 and 1789.

Tradition still points out the humble dwelling in which the last representatives of the Dominican Order lived. Attached to it is an acre of land, which is known among the peasantry as the "Friars Garden."

69. STRADE ABBEY.

This abbey is situated about four miles south-west of Foxford, in the county of Mayo. It was founded in 1252, and was known in the old catalogues as the abbey of Athletan. According to the *Book of the Friars Preachers of Athenry*, the Mac Jordans had recently founded a house here for Franciscans, but Basilia Bermingham, daughter of Meyler de Bermingham, who founded Athenry abbey, and wife of Stephen of Exeter, son of Jordan, was bent on having Dominicans there in their place, and having prepared a great banquet, to which she invited her father, refused to eat or drink till her request was granted by her husband. The story goes on to relate that she then sent a messenger to the Pope, with a large sum of money, and that the Holy See confirmed the transfer of the convent from the Franciscans to the Dominicans.

According to the *Annals of Loch Cé*, it was founded in 1253, and the same annals record that it was burned the following year.

These Mac Jordans were the Norman family of the Dexters, or de Exeter. The oldest annals of Ireland written in the Latin language, usually known by the name of *Annales de Monte Fernando* (Multifarnham), are supposed by Ware, owing to the frequent references in them to the Exeter family, to have been the compilation of a Dominican of Strade abbey, probably the Stephen de Exeter, who is said in these annals to have been born in 1246 and to have received the Dominican habit in 1263, and who was probably also the son of the founder. Two copies of the annals are preserved in the British Museum (*Chandos MSS.*, fol. hist., no. 19 and no. 42.) The present representative of the family is Dr. de Exeter Jordan, of Castlebar.

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1266. Thomas, bishop of Lismore, apostolic administrator in Ireland of affairs relating to the Crusade, acknowledges to have received at Athlone, on July 2, 1266, from Friar Henry de Siscle and Friar John Matugan [Madden], of the Dominican convent of Athletan [Strade], the sum of twenty-eight marks and a half, Crusade money, collected by them and their brethren in their own district.—*Theiner*, p. 109.

1434. March 18. Eugenius IV. granted an indulgence to all the faithful who would give help towards the restoration of this abbey.

1578. Lease of Strade abbey to James Garvey for 21 years.—*Fiants*, Eliz.

1588. Aug. 9, A lease of the abbey was granted to Patrick Barnewall for forty years.

In 1756, there were seven fathers here and four in 1767. Some of the fathers remained in Strade till within a rather recent period, in a house built by them close to the old abbey. Father Clarke died in 1837, aged seventy-nine. Father Patrick D. Kelly, the last of the friars of Strade, died between 1856 and 1860.

Count Manus O'Donnell, major-general in the Austrian army, died in Ireland at the age of eighty and was buried in Strade abbey, in 1793.

Archdall (p. 509) writes (about 1786):—"A very small part of this friary remains, but the walls of the church, which was singularly beautiful, are still entire, and the high altar is adorned with gothic ornaments; in the centre of the altar is an image of Our Lord and Saviour when an infant (but dead) in the Virgin's lap, and a person in relievo within a compartment on each side. Here is also a tomb, adorned with curious relievos of four kings, in different compartments, one of whom is kneeling before a mitred person; near to which is another relievo of SS. Peter and Paul."

The altar has entirely disappeared, and the tomb was removed from the abbey by the parish priest of Strade, Father James O'Donnell, in 1871, and placed in the parish church to serve as an altar.

Archdall's description of the tomb is not correct. The tomb is divided into two parts by a pilaster. On the right are four panels, divided by light pilasters and surmounted by Gothic arches, containing relievos of four kings standing, three of whom, as they are holding something in their hands, represent, in our opinion, the three kings from the East, carrying their gifts of gold, frankincense

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and myrrh. On the left the panels are not divided, the arches above being terminated half way down by angels. Two of the figures on them represent SS. Peter and Paul; on the extreme left, a mitred figure, holding an archiepiscopal cross in his left hand, is blessing with his right a kneeling figure, who is drawing back his hood with his right hand as a sign of respect.

70. URLAR ABBEY.

SITUATED about eight miles to the north of Ballyhaunis, in the county Mayo, by the shore of a lake of the same name. The abbey was founded a short time before 1434, with the help of a member of the Nangle family. This foundation, however, being irregular, owing to the fact that no permission had been obtained from the Holy See, a brief of foundation was sought for afterwards and obtained from Eugene IV., dated March 18, 1434, which is given at length in the *Hib. Dom.*, p. 312.

Owing to its retired situation, Urlar escaped suppression till the seventeenth century, serving in the meantime as a place of refuge for the fathers, during the reigns of Henry VIII., Edward VI. and Elizabeth.

By an Inquisition, taken on May 12, 1608, the prior was found to be in possession of the site etc. and of twelve acres of arable land, with the tithes etc. And in another Inquisition, taken on May 24, 1610, the prior was found to be in possession of twenty-four acres of land in the barony of Ballyhaunis.

1612, March 12. Grant from the King to Sir Edward Fisher, knight, of the site of the late religious house of Orlare and twelve acres thereunto belonging, etc.—*Fiants*, Jas. I. The site was shortly afterwards granted to Lord Dillon, and, owing probably to the fact that this family remained Catholic, the fathers seem to have been able to remain in possession of the abbey; for Father Mageoghegan, the Provincial, in his report, written in 1622, states that Father Stephen Lynch and another father were living there and were devoting themselves to the instruction of novices who were being received every day, and he adds that the locality was most suitable for this purpose, being out of reach of the persecuting heretics. In 1629, there were five fathers there and four or five clerics.

Under the Cromwellian regime, the abbey was one of the last to be deserted, if it ever was so, for we find that in 1654, eleven fathers were able to meet here and hold the provincial chapter (inter-

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mediate). After the Restoration, a large community was formed here again and a noviciate was established. The general exile in 1698 drove the fathers away for only a short time, for, when Father Ambrose O'Conor, the Provincial, made his visitation in 1703, he found five fathers here. In 1756, there were six fathers here and seven in 1767, of whom one was parish priest.

The last father mentioned in the obits, in connection with Urlar, is Father Luke Leyden, who died shortly after 1835. Four years after his death, Father Patrick Sharkey came and remained here till his death in 1846. Father Sharkey rented the site of the ruins and some of the adjoining land, on which he built a small cottage. After his death, this all passed into the hands of his brother Nicholas, whose widow is now the occupier and possessor under the Congested Districts' Board, which purchased the Dillon estate three years ago.

Until a rather recent period, St. Dominic's Day was annually the occasion of the gathering of a great concourse of people around the ruins.

71. FATHER OVENTON.

AMONG the rest that were killed here [Drogheda], were two Captains Geoghegans, Matthewe and Thomas, and of fryers were F. Dominicke Dillon and Fr. Richard Oventon, both of the Order of St. Dominicke, great antagonists of my lord Nuncio's excommunication and northern people."—*Aphorismical Discovery* (Gilbert's edit.), Vol. III., p. 50.

72. SLIGO ABBEY.

FOUNDED in 1252 by Maurice Fitzgerald, who brought the Dominicans and Franciscans into Ireland. Under the date of 1253, the *Annals of Loch Cé* state that "a monastery was erected and a cemetery consecrated for the Friars at Sligech."

1414. The monastery of Sligech was totally burned by a candle in the Spring of this year.—*Annals of Ulster.*

1415. Jan. 17. John XXIII. granted an indulgence, available on several festivals during the year, to all who should give help towards the restoration of the church and abbey. It is incidentally mentioned in the brief that the community usually consisted of twenty friars. This brief is given in *Hib. Dom.*, p. 247.

1416. The monastery of Sligo was re-erected (having been burned some time before), by Friar Brian, the son of Dermot Mac Donough — *Annals of the Four Masters.*

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There is no evidence to show that O'Conor of Sligo was the founder, or even the restorer, of the abbey. It is probable, however, that both he and Pierce O'Timony, to whom elaborate monuments were erected in the church, were munificent benefactors.

1418. Tigernan, son of Ualgarc Ua Ruairc, namely, king of Breifni, died this year: to wit, a man who defended his territory against the neighbours and was best of hospitality and prowess and charity that was in his time. And he was buried in the monastery of Sligech.—*Annals of Ulster.*

1484. Brian Mac Donough, monarch of Tirerrill, co. Sligo, was buried here.—*Annals of Dud. Mac Firbis.*

1568. Jan 25. "The Queen [Elizabeth] to O'Conor Sligo.

. . . Lastly, we let you to understande that upon his humble and reasonable request, we are well contented that the howse of the Fryerie of Sligo, whearin, he sayth, the sepulture of his auncestors hayth bene, shal be so preserved, as the Friars thear, being converted to secular prestes, the same Howse may remayne and contynue, as well for the sepulture of his posteritie, as for the mayntenance of prayer and service of God."—*Rot Pat.* 10. Eliz. *Dorso.* See *Cal. Doc. Ire.* (1509-73), p. 361.

1585. Inquisition, taken in 27th Eliz., finds that this friary contained a church, steeple and cemetery; two other stone buildings of no value; a quarter of land of every kind, with the tithes thereof when under tillage, called the Fynut [? Fryer] quarter, annual value besides reprises, 13s. 4d; a fishing-weir, annual value, besides reprises, 3s. 4d.; made parcel of the same possessions, which together with the said friary was in the occupation of certain priests who had formerly been friars of the monastery.

In 1591, among the proofs of matters of fact contained in the declaration of title of earl of Kildare to Sligo, is mentioned "the building of the castle and monastery of Sligo by the Earl's ancestors, proved by hearsay of witnesses and by another who saith the same is fair written in the *Book of Antiphonalles*, of the Abbey of Sligo."

The fathers were evidently left in quiet possession of the abbey for the greater part of Elizabeth's reign, for, in 1593, we find Father O'Duane writing a letter from the *Convent of Sligo*. In 1595, however, George Bingham, brother of the president of Connaught, took up his quarters in the abbey, when he was besieging O'Donnell's warders who were in the castle, and ordered an engine to be constructed

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for demolishing it. This they constructed of the rood-screen, and of the bed-chambers of the friars and of other implements they found in the monastery.—See *Annals of the Four Masters.*

It is probable that shortly after this, the fathers, who had dwindled down in numbers till hardly any remained, were driven out of the abbey, which was granted to William Taaffe. In 1608, the only Dominican left in Sligo was Father O'Duane, who died that year, but before he closed his eyes in death, Father Daniel O'Crean arrived from Spain to take his place and form a new community. In 1622, there were ten fathers in Sligo under Father O'Crean as prior, who was again prior in 1629, over a community of eight priests, three or four young clerics and a few novices. In 1627, a provincial chapter had been held in Sligo.

In the war of 1641, some of the fathers were the first victims of the Puritans. Lord Chichester, who certainly had little partiality for the insurgents, writing to the King from Belfast, in 1641, in a document now in the Record Office, states that the Irish had then captured Dungannon, Charlemont, Tanderagee, and Newry, with all their military stores, but so far he could not learn that "they had slain more than one man." Sufficient evidence of the manner in which the civil war was waged by those who then commanded the King's forces in Ireland is afforded by a very rare and little known personal narrative left by one of the officers, which, although written in the third person, is shown by internal evidence to have been the work of the hero whose deeds are recorded. From this remarkable tract the following passages are quoted:—"A true relation of the manner of our Colonel Sir Frederick Hamilton's returne from Londonderry, with the services performed by the Horse and Foote Companies which he commanded, garrisoned at Manor Hamilton in Leitrim." (1644) . . . "July 1st, with horse and foote our Colonel marcht about midnight to the Castle walls, and after much delays and joyned by his own party took possession of the Castle. . . . Our Colonel then marcht towards the towne of Sligo. With horse and foote we fell on a great many good houses full of people near the bridge, and burned and destroyed them all. At the south-west end of the towne we crossed the river, which brought us close to the Friary, burned the superstitious trumperies of the Masse and many things given for safety to the Fryars. . . . The Fryars themselves were also burnt, and two of them running out were killed in their habits." . . . "Wearisome our marche

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and hot our service in burning that night of the towne of Sligo, where it is confest by themselves we destroyed more than 300 persons by fire, sword, and drowning—to God's everlasting honour and glory and our comforts."

The community, of course, was broken up during the course of the war, but was formed again after the Restoration. Its temporal welfare was well looked after by Father Phelim O'Conor. In 1668, Father O'Conor put out to interest, for the benefit of the Sligo community, £300 which Terence O'Connell had left behind him, when he died in London. From this time till the general exile of 1698, there were generally nine fathers in community. After this exile, some of the fathers returned in spite of the penal edicts, and, in 1703, there were, according to the Provincial's account, five fathers in Sligo, one of whom, Father Patrick O'Conor, was lying in prison.

On March 6, 1702, at Sligo, "Patrick O'Conor stood indicted the Lent Assizes before, for not departing out of this kingdom, the first day of May, 1698, he being a Dominican fryer. Ordered that he be confined in goale without bail until he be transported pursuant to the late act. The Grand Jury for the said county, at the said Assizes, did present that the Judges of Assize would lay this matter before the Government, in order to have the said Patrick O'Conor transported, which was ordered by the Court."—*Returns: Religions: Popish*, Record Office, Dublin.

Five was generally the number of the community during the eighteenth century. In the Lords' Committee Returns of 1731, it is stated that in Sligo there is "one Friary, the friars dispersed about the country, not above three or four known."

A neat little chapel was erected at the back of the houses in Pound Street, in the latter half of the eighteenth century. In 1803, Father Brennan, who had been many years in Sligo, made a public appeal for funds for the "Fryary Chapel of Sligo," which was "tottering into decay."

The present church, which has been greatly enlarged and improved within recent years, was dedicated to divine service by Dr. Daniel O'Conor, O.S.A., formerly vicar-apostolic of Madras, on the feast of the Epiphany, 1848. The present convent was finished and occupied by the fathers in 1865.

O'HEYNE does not mention the abbey of **CLOONYMEAGHAN**, founded by Eugene Mac Donough, by brief of Innocent VIII., in 1488.—See *Hib. Dom.*, p. 75. It is situated four miles south-east of

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Ballymote, in the county Sligo. The church, which is still used as a place of burial by all the surrounding parishes, is only fifty feet in length by twenty in breadth and there are now no traces of the abbey.

From the registry of Sligo abbey, we learn that Father Bernard Mac Donough, son of Dermot of Ballynedan, called the prior, a lector of theology in Sligo abbey, founded the monastery of Clunimilian (Cloonymeaghan), near Sligo, which afterwards became a vicariate of Sligo abbey.—*King MSS.*, p. 94, National Library, Dublin.

1584. The chapel, or cell, of the Mendicant Friars of the Order of St. Dominic, called Clonymeaghan, etc., with one quarter of land of every kind, called Ronyroge, with the tithes, etc., was found to be worth thirteen shillings and fourpence, per annum, and had been concealed and unknown for a long time, owing to the wars and the incivility of those parts.—*Idem.*

The site was granted at first, on March 12, 1588, to Richard Kindlemersh, then to the Taaffes, from whom, with the rest of the property, it passed to the earl of Shelburne, except about two acres under and around the ruins, which belonged to the Dodwells and was transmitted by them to their relative, Mr. Creighton, the present owner.—O'Rorke : *Hist. of Sligo*. Vol. II., p. 193.

73. FATHER THADY O'DUANE.

BEING a member of the Dominican Order in Ireland from the time of the suppression of the monasteries till the reign of James I., Father O'Duane was the principal link connecting the old with the new order of things. He was Provincial in 1563, long before his native abbey of Sligo had been suppressed, in which year he received Sister Honor Burke in the Third Order. From a letter he wrote to the General of the Order, in 1593, we find that he had been appointed vicar of the province, by the late Provincial, Father Mac Tugan [Egan ?], before the latter's death. The General confirmed the appointment the same year; again in the following year and again in 1597. Father O'Duane ruled the province as vicar till 1600, when Father O'Crean. also of Sligo, was appointed Provincial. On the latter going to Spain three years later, he left Fr. O'Duane to fill his place. In 1604, Father O'Duane was Provincial himself and held the office till his death in 1608, in which year he was appointed again, with the proviso that, in case of his death, Father Patrick Thady was to be Provincial.

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The Acts of the general chapter of 1656 give several edifying anecdotes regarding him. It appears that on one occasion, when captured by the Protestant garrison of Burrishoole Castle, he converted them all and they dispersed themselves through the country in order not to be won to heresy again. When, worn out with the weight of years and a laborious life, he was about to die, he consoled the Catholics who were attending him and were lamenting that there was no priest to succour him, with the assurance that he should not depart this life till a priest of the Order would come to him to assist him in his agony and remain among them to carry on the work of administering the sacraments. This happened as he had foretold, for, on the very day of his death, Father Daniel O'Crean (not the late Provincial) arrived from Lisbon after having finished his studies, and prepared him for his end. He was buried in the church of Sligo abbey.

74. FATHER PHELIM O'CONOR.

O'HEYNE is incorrect in assigning Father O'Conor's death to 1686. His name is not to be found in the Provincial's lists of the fathers of Roscommon and Sligo from 1682 to 1686, The true version of his death is given by Father Mac Donagh, who, in an account of the financial state of the Sligo community, the original manuscript of which is still preserved by the fathers there, written in Bilbao, in 1703, thus refers to him :—

"It is most sure when ye R. fa. Mr. Felix O'Conner was Prior of Sligoe, ye Cont had fiftheen Silver Chalices and three pixes; the said fa: died a prisoner in Sligoe in ye heate of Shaftsberry's Plott ye year 1679. There was such a cruel and vigorous persecution in those dayes, yt none of ye fathers of our Cont cud assist him nor come neere him, nor gett any satisfactory account of our goods and effects at ye time. I was imediately elected Prior after his death," etc.

A letter from Father O'Conor, written at Brussels in 1653, giving an interesting account of his adventures during the Cromwellian war, will be found in the *Spic. Ossor.*, Vol. I., p. 398. From this letter it appears he was prior of the Black Abbey, Kilkenny, at that time, and excited such opposition from the Supreme Council for obeying the nuncio's interdict, that on three several occasions he was brought before them and threatened with exile. On the surrender of the town to Cromwell, he was excepted from quarter, but, managing to escape, he made his way to the convent of Burrishoole,

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in the county Mayo, where he was immediately elected prior. Attacks were made on this convent by the Parliamentarians, but were repulsed on two occasions by Father O'Conor and some soldiers he had with him. However, on the third attack being made, the convent was at length forced, several of the religious were wounded and some captured, while others made good their escape to the mountains. Father O'Conor, taking a little boy with him, seized a boat, a mere dug-out canoe, and managed to get to Clare Island, sixteen miles off. There he found a large number of ecclesiastics and some of the Catholic soldiers, who had taken refuge on that island. In a short time, however, the island was surrounded by seven Parliamentarian vessels and he and the other ecclesiastics were taken on board and sent into exile.

75. FATHER AMBROSE O'CONOR.

He was Provincial from 1700 to 1704, and afterwards continued in office till 1709. It was by his command that O'Heyne wrote his *Epilogus Chronologicus*. His visitation in Ireland was made in 1702 and the following year, at which period he found about ninety fathers engaged in missionary work there, though it was penal for any of them to be found in the country at the time. The names of the fathers are recorded in the *Liber Provinciæ*, which is still preserved by the Galway community. On his return to the Continent, he wrote an account in Latin, in 1704, of the deplorable state of Ireland to Clement XI., and committed it to the press the same year. It is entitled [trans.] "An Account of the Present State of Ireland, under the Yoke of the Protestants, in 1704, in which especially three things are shown; 1st, That the Treaty of Limerick has been violated; 2nd, That the True Religion is being extirpated; 3rd, That Respect for the Holy See has been brought to naught."

In 1708, he undertook a quasi-political mission for the exiled Stuart prince, to England and Ireland. An account of this mission, written for the prince, appears in Hook's *Scottish Negotiations* (edit. of 1760), p. 119 et seq. From this account we learn that he had important interviews with Lord Limerick, in Ireland, with twenty-three lords in London, the Lord Marshal of Scotland and Lord Drummond. He writes:—"When I went over to Ireland, the King, my master, ordered me to inform myself exactly of the state of affairs in that Kingdom. I have acquitted myself of that commission to the utmost of my power, as your Majesty will see by what follows.

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"Having received orders to sail from Brest, notwithstanding the bad success of the Scottish expedition, I arrived in Ireland on the 7th of May of the present year 1708. Having learnt the instant I landed that all the Lords etc. had been seized, I gave intelligence of that to Lord Clanrickarde. The same day I advanced into the country as far as I could, to have some conversation with the persons, to whom I was directed by my letters to address myself."

On June 16th of the following year, he was recommended by the Stuart Prince for the diocese of Ardagh, but the recommendation was ignored by the Holy See, like some others coming from the same source, though James repeated his request in January, 1710. Father O'Conor died in London, on February 20, 1711.

76. BALLINDOON ABBEY.

SITUATED on the eastern shore of Lough Arrow, in the county Sligo, seven miles north of Boyle. It was founded by Thomas O'Farrell, in 1507, according to the *Annals of Lough Cé*, which state, under this date, that the monastery of Ballindune was *begun* by him.

1585. An Inquisition taken this year finds that the prior was in possession of a church, a cemetery and half a quarter of land of every kind, annual value six and eightpence, English money.

From a lease given on March 3, 1591, it would appear that there was a Dominican house in Elphin, though it was not mentioned by any historian. We would infer from the terms of the lease that it was a recent offshoot from Ballindoon and dependent on it. More probably, however, the commissioners confounded a Franciscan for a Dominican foundation:—

1591. March 3 "Lease etc. . . . of the monastery of St. Dominic, in the city of Elphin, one eighth of a quarter of land adjoining and a half quarter called Killvegoune, in O'Flanagan's country, with their tithes, the chapel or cell called Ballindown, in the barony of Tireraghe, in co. Sligo, one half quarter of land there with the tithes, possessions of the late begging friars of St. Dominic's Order beside Ballindowne.—*Fiants*, Eliz.

In 1588, March 12, a lease had been already given to Richard Kindlemersh of the "monastery of St. Dominic in Elphin, etc., in the occupation of John Lynch, bishop of Elphin, . . . all which were for a long time concealed." John Lynch was the Protestant bishop. Kindlemersh, having been appointed clerk of the markets

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throughout Ireland, Jan. 22, 1589, the abbey of Elphin was leased to John Belling for 40 years. (Letter in I. E. Record, July, 1902, p. 72, with no reference.)

Afterwards the possessions were granted to Sir Francis Crofton, from whom they passed, by mesne assignment, to Sir Robert King, Lord Kingsborough and are vested by descent in Viscount Lorton.

In 1702, there were two fathers in Ballindoon, three in 1756 and five in 1767, of whom one was parish priest. The last of the Dominicans connected with Ballindoon, mentioned in the obits, is Father Michael Reynolds, who died between 1785 and 1789.

From an old man living in the locality, the present writer obtained the following particulars of the last friars in Ballindoon. The fathers lived about two miles away from the abbey, in a place called Friarstown, and one acted as curate. A wretched cabin, now in ruins, in the midst of a bog, marks the site of their dwelling-place. One of the fathers lived at Highwood in Ballycoleman, where he was parish priest.

The disappearance of the Dominicans from Ballindoon, where they had remained for centuries, in the midst of persecution, was due to the rapacity of a Catholic landlord named Mac Tiernan. It appears that being unable to pay the high rent demanded for the small piece of reclaimed land surrounding their dwelling, their cattle were seized by the landlord and they themselves were compelled to abandon their home, in spite of the angry protests and lamentations of the poor people round about, victims themselves of landlord oppression.

77. THE ABBEY AT KNOCKMORE.

THERE is no evidence of the existence of a Dominican foundation in this place.

78. ROSCOMMON ABBEY.

FOUNDED in 1253, by Phelim O'Conor, king of Connaught, son of Cathal Crovedearg.

1257. The monastery of Mary in Roscommon was consecrated by Thomas O'Conor [b. of Elphin] for the Friars Preachers.—*Annals of Loch Cé.*

1261. Murarius Duach O'Konneker was prior. –*King MSS.*, p. 93.

1265. The founder was interred here this year. He "died, after the victory of unction and penance in the Monastery of the Friars

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Preachers of St. Dominick at Roscommon, which he himself had dedicated to God and granted to that Order."—*Annals of the Four Masters*. His monument still remains and is a fine piece of Irish work of the thirteenth century, The recumbent figure of the monarch lies on the tomb, in front of which are carved eight gallow-glasses in the dress of their time. For a description of the tomb, see *Journal of Soc. of Antiq. of Ireland*, for 1900, p. 364 et seq. A fine engraving of it is given in *The O'Conors of Connaught*, by the O'Conor Don, p. 111.

1266. Amongst the fourteen documents (two orders to pay and twelve receipts) relative to Crusade money, in the custody of the Friars Preachers, Dublin, which the prior and community caused to be transcribed, sealed with the common seal and forwarded to John, bishop of Clonfert, Papal Nuncio in Ireland, on the Feast of SS. Fabian and Sebastian [Jan. 20], A.D. 1275, the following is the eighth:—

"To all who shall see or hear the present letters, Thomas, by Divine permission, bishop of Lismore, executor of the business of the Cross [Crusade] in Ireland, health in the Lord. Know that we have received at At[h]lon[e], on the day of SS. Processus and Martinian [July 2], A D. 1266, from the friars Eneas, then prior, and Comdinus, subprior, of the Friars Preachers of Roscoman [*sic*], 92 marks of Crusade money, collected by themselves and their other friars up to said time, within their limitation and not beyond.

"We have also received from the same friars 17 shillings and 10 pence of Crusade money, collected by the prior and friars of the same Order of the house of Slygaht [Sligo], within the limitation of same and not beyond.

"In testimony whereof, etc. given the day, year and place, aforesaid."—Theiner: *Monumenta*, etc., pp. 108-9.

Eneas there can be little doubt, was *Gilla-na-naem* (Devotee of the saints); *Comdinus*, there can be no doubt was *Gilla-in-Coimded* (Devotee of the Lord). The collection, the text shows, was made by quest, otherwise it could not be known whether the donors resided within the limit. It is deeply to be regretted that the friars did not supply transcripts of the names of the respective localities, persons and amounts. Data of the kind, needless to say, would have been of the utmost historical value.

1269. Imhar O'Birn, servant and confidential man to Aedh

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O'Conor, withdrew from the world, from the midst of his children and affluence, after resolving to pass his life in Roscommon, in the monastery of the Friars Preachers.—*Annals of Loch Cé.*

1270. "Item, domus fratrum et villa de Roscoman combusta est."—*Annales de Monte Fernando.*

1274. Eogan, son of Ruaidhri Ua Concobair, king of Connaught for a quarter of a year, was killed in the Monastery of the Friars in Ros-comain, by his own kinsmen.—*Annals of Ulster.*

1275, May 27. "The King had learned by letters of the bishop of Elphin and of James de Audley, formerly justiciary of Ireland, that during the troubles between the said James and him who called himself King of Connaught, the former took from the church of the Dominicans of Roscommon £77 11s. 1¾d., out of moneys deposited there by poor persons of that country, through fear of the troubles; that the said James further took from that church wheat and other provisions, worth £8 2s. 7d., timber worth £16, oats worth £11 6s. 8d., and wheat worth £1 4s. 4d., all which were converted to the use of James and the army which accompanied him. The King now commands his treasurer of Ireland to make without delay due restitution, as well to the Dominicans as to the owners of the above property." *Cal. Doc. Ire.* (1252-84), p. 196.

In 1282, there is an entry in the treasurer's books to the effect that the Dominicans received this year at Easter 40 shillings, in part payment of the debt of Roscommon, and there is another entry of the same kind two years later.—*Idem.*, pp. 421 and 539.

1293. A provincial chapter was held here.

1308. A bolt of fire [lightning] fell on the Monastery of the Friars in Ros-comain, so that it broke down the monastery.—*Annals of Ulster.* According to the *Annals of Loch Cé* and *Mageoghegan*, this happened at night, on the eve of St. Stephen's Day.

1348. Simon, O.P., prior of Roscommon abbey, was appointed to the see of Cloyne and consecrated. It was discovered, however, that the bishop of that see was not dead, and as Derry was vacant, Simon was appointed to the latter see, on Dec. 18th of the following year.—*Theiner*, pp. 291, 292.

1395. Gregory Ileyan, [or I'Lathnan], bishop of Kilmacduagh, was buried here.—*Ware.*

1409. O'Conor Roe and O'Kelly pitched a camp around Roscommon, on which occasion they destroyed the corn of the town and of the monastery, lest intelligence (of their doings) should reach the castle.—*Annals of the Four Masters.*

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1410. Teige, chief of Corco-Achlann, was buried here in the tomb of his father and grandfather.—*Idem.*

1417. Teige Oge, lord of Airteach, died a short time after Michaelmas, in the Friars' house, in Roscommon, and was interred in the Monastery.—*Idem.*

1418. Brian Ballagh O'Conor was interred here.—*Idem.*

1444. Thady Mac Dermott, prior of the abbey of Roscommon, and O'Flanagan, prior of the Dominican house of Roscommon, died of an epidemic at Rome, whither they had gone on pilgrimage.—*Idem.*

1445. May 5. Eugene IV. granted an indulgence to all the faithful, who should give assistance towards the repair of the abbey, which had been much injured by the calamities of war.—*Hib. Dom.*, p. 259.

1448. "Brian [O'Conor] went alive, so wounded, the same night to Balintobair, and died the next day and was buried in the fryers monastery at Roscoman, and Felim [O'Conor] remained that night at Killculy and died in the same house, the next day also" etc.—*Annals of Dudley Mac Firbis.*

The abbey was dissolved in the reign of Elizabeth.

1573. Lease to Thomas le Strange, of the site of the friary of Roscommon.—*Fiants*, Eliz.

1577. Nov. 1. Lease to Sir Nicholas Malby, Knight, of . . . the site of the house of friars of Roscommon, one quarter of land and its tithes in Roscommon, the churches of Emalaghmore and Cloynin, with land and tithes.—*Fiants*, Eliz.—In 1615, it was granted to Viscount Valentia.

1590. Diarmuid, son of Cathal, i.e., vicar of Teampul-an-aighnein, [Temple-Inan], and who had been for a long time prior over the friars in Roscommon, died in Roscommon.—*Annals of Loch Cé.*

It is curious that there is no mention of Roscommon in the Provincial's reports of 1622 and 1629, as it is very probable there were some fathers there at that period.

After the Restoration, a large community grew up again in Roscommon and many novices were received. Provincial chapters were held here in 1678, 1682 and 1685. The community, up to the time of the general exile of 1698, usually consisted of eleven fathers, besides clerics and novices. After the exile, some of the fathers returned very soon, and, in 1702, there were six living in Roscommon, novices being received as usual.

In 1756 there were sixteen fathers there, but only half that number

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in 1767, of whom one was parish priest. Grose in his *Antiquities* (vol. II., p. 74, edit. of 1791), says that Sir Ulick Burke of Glinsk had given the friars a house and land which they were then in possession of, and the house was inhabited by sixteen religious. The old abbey was demolished by its proprietors, and the steeple of the church fell in 1794, undermined, according to the *Memoir of Charles O'Conor of Belanagare*, by a gentleman, who wished to procure materials for building a house.

The last fathers connected with Roscommon, whose names are found in the obits, are Father John Murray, who died in 1823, and Father Denis Lennon, who died before 1844.

79. FATHER BERNARD O'BEIRNE.

Bruodin says of him (p. 725):—"Some soldiers of the garrison of Jamestown seized this holy man and tortured him in various ways. But, as gold is proved by the fire, so they found Father Bernard to be a true Catholic preacher, in word, profession and deed. So, like executioners filled with fury, they set on him, and, after cutting off his fingers and toes one after the other, beheaded him with a sword."

80. FATHER PHELIM MAC DOWELL.

The very year that O'Heyne published his book, Father Mac Dowell returned to Ireland and was arrested as a friar, just as he was landing in Dublin, and committed to prison. He was indicted at the Queen's Bench at the Easter term. At the trial it appeared that he had travelled across under the name of Randall Dowell. Before the judge he made no secret that he was a Dominican and truly told him all the particulars of his life. He was sent back to the "Black Dog" prison, the Marshalsea of Dublin, where he died the following year, on February the third. In the Newgate Prison Calendar for 1706, his name appears with other friars:—

"Dominic Egan.
George Martin.
Felix *alias*.
Randle Dowle.
} Fryrs tried and committed in Queen's Bench.

Thomas Blunt.
James Donough.
Philip Brady.
} Fryrs transmitted from Trim."

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81. CLONSHANVILLE ABBEY.

SITUATED about a mile to the east of Frenchpark, in the county Roscommon. It is mentioned in all the MS. list of convents, so there is no doubt about its being an ancient Dominican foundation. There is no direct evidence forthcoming as regards the year of erection or the founder. Dr. Burke holds with some show of probability that the founder was Mac Dermot Roe.

1577, Nov. 24. The abbey of Clonshanville was leased to Hugh boy O'Donnell, and the abbey lands were leased the following year, on Sept. 11th, to the mayor of Galway. On July 15, 1580, Bryan Mac Dermot, probably a descendant of the founder, got a lease of the abbey with the appurtenances, for 21 years.—*Fiants*, Eliz.

1529, July 6. The abbey was leased for 30 years to William Taaffe of Buneddan, co. Sligo, who sold it to Lord Dillon. It was rented from him in O'Heyne's time by a Protestant called Davis. O'Heyne states that he himself saw this Davis paying his rent. This family has remained in the place ever since, and, some years ago, became Catholic. The present Lord de Freyne's mother bought the abbey and adjacent farm from them for her younger children, and it is now the property of Mrs. Blake and Richard French, sister and brother of Lord de Freyne.

1596, Sept. 2. Lease to William Taaffe, of Sligo, gent., of . . . friaries of Twylskye and Clonshanmoyle [Clonshanville], co. Roscommon.—*Fiants*, Eliz.

In 1608, King James granted Wm. Brounkar forty acres of arable and thirty-two acres of pasture land, which had belonged to the abbey.

In the Lords' Committee Returns for 1731, it is stated that "Anthony Ternan, a friar-chaplain, is said to be living in a gentleman's house, in the parish of Tibohin, and also that there is a vast concourse of people at Clonshanville on St. Dominic's Day, where there was formerly a friary."

According to the Provincial reports, there were two friars here in 1702, five in 1756 and three in 1767, of whom one was parish priest. The last name in connection with Clonshanville, mentioned in the obits, is that of Father James Kelly, who died between 1781 and 1785.

82. THE ABBEY AT KNOCKVICAR.

THERE is no evidence of the existence of a Dominican foundation in this place.

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83. TULSK ABBEY.

SITUATED ten miles to the north of the town of Roscommon. The abbey was founded in 1448 by Phelim Mac Dowell.

The following interesting particulars regarding the foundation are from the *Annals of Ireland*, as translated by Mac Firbis:—

"1448 . . "Brian [O'Conor] went alive, so wounded, the same nigh to Balintobair and died the next day, and was buried in the fryers' monastery, in Roscommon, and Felim [O'Conor] remained that night in Kilculy and died in the same house, the next day, after extreame unction and penance in a fryer's habit, and he chosed to be buried in the fryers' house at Tulsky, to whom he graunted a quarter of land the same yeare, to build a monastery therein, and it was after his buriall, the monastery was consecrated to the glory of God and the honour of St. Dominick and to Diarmoid McMaeltuly. And also Felim aforesaid bestowed and left a great rike of corn, as help to the fryers to begin that worke."

In 1595, the abbey of Tulsk was "newly repaired" by Sir Richard Bingham.

1596, Sept. 2. Lease to William Taaffe, of Sligo, gent., of . . . friaries of Twylskye and Clonshanmoyle, co. Roscommon.—*Fiants*, Eliz.

1608. May 6. Grant from the King to Wm. Brounkar, esq., . . . in Tuilske, 4 a. and 30 a. arable and bog, belonging to Tuilske friary.—*Cal. Doc. Ire.* (1606-8), p, 69.

The Dominicans do not appear to have made any attempt to live in Tulsk after the suppression of the monasteries, except that the general chapter, held at Rome in 1694, enjoins the Provincial to institute a prior for this convent.

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FOREIGN COLLEGES and MODERN FOUNDATIONS.

84. LOUVAIN.—COLLEGE OF THE HOLY CROSS.

It was towards the end of the sixteenth century, that Dominican students were first sent to the Continent, principally to the convents in Spain and Belgium, to prepare themselves for the priesthood. In 1613, Dr. Lombard, archbishop of Armagh, addressed a letter to the King of Spain, begging on their behalf that he would found a college for their own use; but no immediate result followed from the letter. The first real effort was made by Father Richard Bermingham, who, in 1624 (not 1626, as O'Heyne says), acquired a church and house near Cæsar's Fort, in Louvain. After living here for two years, the fathers removed to another house, near the chapel of St. George, which served them as a residence for forty years. In 1655, when Belgium was filled with Irish exiles, flying from the Cromwellian persecution, and numbers of the Dominicans who had been transported by orders of the Government were without a place to lay their heads, three brothers of the name of Joyce, from Galway, fitted up a larger house as a college for them, in Brussels Square: a healthy site on elevated ground which was never reached by the floods that often inundated a large portion of the town. They also began in the same year the erection of a beautiful church close by, which was finished in 1666. Two years later, the illustrious Nicholas French, bishop of Ferns, consecrated the church, and the three altars of the Holy Cross, the Blessed Virgin and St. Dominic.

The support of this community, far away from home and varying in numbers from fifteen to fifty, was always a source of difficulty. and the finances were sometimes in a deplorable state. In 1626, Isabella, governor of Belgium, obtained from her nephew, Philip IV. of Spain, an annual pension of 1,200 florins, equivalent to £100 of our money, for the students, who, as she said in her letter, had up to this time been supported by their friends at home. This was paid, not very regularly however, till Belgium, in the early part of the following century, passed under the dominion of Austria, when the latter Government in 1749, having refused to pay anything for several years, cut down the amount to 400 florins, to be given by way of alms and petitioned for every year.

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In 1648, the fathers of Louvain obtained an annual pension from Propaganda of 320 Roman crowns, on condition that four students should be sent every six years to Ireland, fully equipped as missionaries. A list of the students, supported on this bounty up to 1675, is to be seen in the *Spicilegium Ossoriense* (Vol. II., p. 217). Alms to the amount of 540 (crowns ?) were given by Propaganda in 1697, as, at the time, in addition to the students, the college was supporting ten refugee fathers from Ireland. (*Idem*, p. 283.)

In the beginning of the eighteenth century, as the community had grown to thirty members and some of the fathers used to quest occasionally for alms to support it, the University of Louvain, in 1710, gave them a strong letter of recommendation to the charity of the clergy and laity. In 1720, disaster seemed imminent, as the debts of the community amounted to an enormous sum and their creditors were going to sell the convent. At this juncture, the internuncio, the archbishop of Mechlin and the rector of the University generously came to their aid and arranged that all the fathers and students should go collecting through Belgium till their debts were paid. They also arranged that in future, during the months of November and December, they could quest through all the dioceses of Belgium, visiting each every alternate year. The community gladly availed themselves of this offer, and, during those months all went out to quest including lectors and students, none being exempted from the duty except the prior, the simple novices, two priests and two laybrothers. They were also considerably helped by a Dutch laybrother, Brother Albert Lynheer, who from time to time quested for them in his own country.

The provincial chapter of 1720 decreed that the college should be made the *archivium* of the Irish province, and that inventories of all the houses in the province should be sent there and transcribed into one volume. They were also to preserve all apostolic briefs and letters belonging to the province. It was also decreed that none of our three foreign colleges were to admit postulants to the habit, without the express permission of the Irish Provincial.

The studies were carried on during the whole year, with the exception of November and December, those months devoted to the quest taking the place of the usual vacation. In the college, there was a first and a second regent of theology, a professor of Sacred Scripture, a professor of philosophy and a master of students. As a result of an official inquiry, made in 1763 by the authorities of the

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University, it was found that the college, almost from its foundation, had supplied a missionary nearly every year for the wants of the Irish mission and that several had gone to work in England, Scotland, and even in America. The community numbered thirty-two in 1756 and nearly fifty in 1767.

On the invasion of Belgium by the French in 1795, this college, in common with other religious establishments, was suppressed, and a large sum of money belonging to it, deposited in the Bank of Austria, was irretreviably lost.

On the re-erection of the University of Louvain, two half-burses were offered to the Irish province, which have been used intermittingly, students from Ireland being kept there from time to time.—See *Hib. Dom.*, p. 429 et seq. and *Supplementum Hib. Dom.* p. 855 et seq.

85. LISBON.—COLLEGE OF CORPO SANTO.

Of the three foreign colleges, belonging to the Irish Dominican province, the first place in order of time must be assigned to the one in Lisbon, which was founded in 1615, in the following way:—A Portuguese gentleman, Garcias Horunca, gave a site for a convent, at a place called Loures, not far from Lisbon, to Father John de Portugallo, prior of St. Dominic's of Benfiqua, and his brother, Father Dominic of the holy Rosary, formerly count of Vimiozo. These two Dominicans, with the consent of the community of St. Dominic's and the approval of the General of the Order, bestowed the site on the Irish Dominicans who were preparing themselves at the time in Portugal for the Irish mission, for the purpose of founding a college. The generous donors at the same time enlarged the site by the addition of a field contiguous to it, and obtained a brief of foundation from Paul V., dated November 13, 1615.

The Irish fathers, however, then residing in Lisbon, evidently found themselves unequal to the task of building a college, and nothing further was accomplished for eighteen years. Father Dominic O'Daly, who came to Lisbon about 1632, found only two fathers living together, Matthew of the Holy Cross and Peter-martyr Piercy. Setting to work at once with energy, he acquired, with the help of several fathers of the Portuguese province, a small building in the Rua nova de Almeida, and began to lead a conventual life there with the two priests already mentioned and Father Edward Nangle, who had previously resided in the Convent of Benfiqua. Ruling

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this small community at first with the title of vicar of the hospice, his title was changed into *Rector of the College*, in 1634, by the General of the Order. As the number of students increased rapidly, this newly-founded college was made a *Studium Generale*, or general house of students, by the chapter held at Rome in 1644. The college sent many zealous missionaries to Ireland, and, before many years acquired the name of the *Seminary of Martyrs*, no less than six having sealed their faith with their blood who had studied within its walls.

After Father O'Daly's return from his legation in Paris, he induced Donna Lucia de Gusman, then queen-regent of Portugal, whose confessor he was, to build a college for his brethren on a much grander scale. She chose the square of Corpo Santo, overlooking the Tagus, as the site, and built the college entirely at her own expense. On the foundation stone was inscribed in Portuguese :—

> Her Majesty, Donna Lucia de Gusman, Queen of Portugal, founded this college, dedicated to the Queen of the Holy Rosary and the holy Patriarch, St. Dominic, for the Irish Dominicans, May 4, 1659.

Not long after the building was complete, Father O'Daly passed to his eternal reward and was buried within its walls.

The great earthquake, which devastated Lisbon in 1755, reduced the college of Corpo Santo to a heap of ruins. Four of the fathers were killed during the catastrophe. Amongst those who were hurt but escaped with their lives was Father Charles O'Kelly, then regent of studies, who was staying at the time in the convent of St. Dominic of Benfiqua. Early in the following year, Father O'Kelly determined to have the college rebuilt, and, having occasion to go to Rome to the general chapter as definitor, obtained commendatory letters from the Inquisition at Lisbon, to the effect that the college, from its foundation all through to its destruction by the earthquake, had sent zealous missionaries to the realm of Great Britain and that the fathers had also devoted themselves to the spiritual wants of strangers coming to the city for commercial purposes, by the administration of the sacraments and the preaching of the Word of God to Catholics, as well as by the conversion of great numbers of Protestants to the true faith.

Father O'Kelly, having remained in Rome after the general chapter, for the purpose of promoting the building of the new college

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he had in view, obtained within a short time an apostolic brief from Benedict XIV., dated November 5, 1756, and addressed to all the bishops of Spain and the Indies, ninety in number, in which the Sovereign Pontiff warmly recommended the work to their charity. On the same day, another brief was addressed to the General of the Order, in which he was commanded to direct the Dominican provincials and priors of Portugal to treat with the greatest charity the Irish Dominicans of Lisbon who had taken refuge in their convents after the earthquake. In order, also, to relieve the Irish from the hardship of collecting money through Spain for their new college, the General was to direct the provincials of Spain to place the matter themselves before the Spanish bishops, secure all moneys collected and transmit them to the authorized collector. As there was great delay, however, in putting these briefs into execution, Father O'Kelly obtained another brief to the same effect in 1759, addressed to all the bishops of Spain and the Indies, from the succeeding Pontiff, Clement XIII. By this brief it was ordered that all the bishops were to send the moneys collected to the papal nuncio in Spain, who should transmit them, through the hands of the procurator of the Irish Dominicans at Madrid, to the rector of the college of Corpo Santo. The Pontiff also commanded his nuncio in Lisbon to send copies of the briefs to all the bishops of Spain and the Indies, and he himself addressed special briefs to the cardinal patriarch of the Indies and the cardinal archbishop of Toledo.

The result of all this was that thousands of pounds were transmitted to Father O'Kelly, during the following years, from Spain and South America. He himself also collected a certain amount of money in Ireland for the same purpose. While the building was in process of construction, the members of the community, to the number of ten, were housed in the Rua Formosa, at the royal expense. When Dr. Burke, O.P., bishop of Ossory, visited Lisbon in 1770, he was pleased to see a beautiful church, a college approaching completion, occupying exactly the same site as the former college, excepting that a few feet had been taken in by the street on one side. On October 13th of the same year, Dr. Burke dedicated the church for divine worship. The whole fabric is said to have cost £40,000.

From the time of Father O'Daly till the earthquake, the college generally supported between twenty and thirty members, and there were twenty-five there just before that catastrophe. In 1795 there were eighteen there, living chiefly by alms. The community

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declined rapidly after this, owing first to the French occupation in 1807, and afterwards, to the civil wars and the suppression of religious houses in Portugal, in 1833.

In 1852, the General of the Order gave permission for the sale of part of Corpo Santo, provided that sufficient room were left for twelve fathers and that the proceeds should be applied to the erection of a house for the education of novices in Ireland. In 1856, a great portion of the college was sold, and the fund from the sale was applied to the acquisition of a site for the new novitiate at Tallaght, co. Dublin.—See *Hib. Dom.*, p. 415 et seq.; *Supp. Hib. Dom.*, p. 853.

86. ROME.—COLLEGE OF SAN CLEMENTE.

In 1667, the General of the Order gave commendatory letters to Fr. John O'Conor, procurator-general of the Irish province at Madrid, addressed to the various Provincials of the Order, begging them to give one or more convents in perpetuity in their respective provinces to the Irish Dominicans, driven from their country by the Cromwellian persecution: such convents to be part and parcel in future of the Irish province. To the same effect two briefs were issued, one by Clement IX., in 1667, and the other by Clement X., in 1674. The succeeding General, as an example to the whole Order, decreed that the church and convent of St. Sixtus as well as the church and convent of St. Clement's annexed to it, both under his immediate jurisdiction, should be handed over to the Irish province, but difficulties arose which made his decree of no effect. His successor, however, Antonius de Monroy, put Fr. John O'Conor and seven other members of the Irish province in possession, in 1677, and stated at the same time that it was the unanimous wish of the definitors at the preceding general chapter This donation was ratified by the general chapter of 1686. The first prior was Father Thomas Creagh, who was called from Urbino where he was teaching, to preside over the young community. He died the following year and was succeeded by Father Charles O'Conor as vicar. The next prior was Father Phelim Mac Dowell, who afterwards died a martyr's death in Dublin, in 1707.

Although Father John O'Conor was never prior of this community, he took a lively interest in its fortunes and exerted himself to put it on a good financial basis. He obtained a legacy of 6,000 Roman crowns, from a Spanish duchess, Eleanor de Cajetani

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Pimentelli, his penitent, and another legacy of 4,000 crowns, from her brother, Dominic Pimentelli, archbishop of Seville and a member of the Order.

The fathers and students appear to have lived till the last century in St. Sixtus's, but, as the object in annexing St. Clement's to the former convent was to provide a healthy summer residence, it was used as such by the Irish Dominicans when they came into possession. The studies were carried on under a first and second regent of theology, a professor of philosophy, a master of students, and sometimes, a lector of Sacred Scripture and polemics. The public theses of theology and philosophy were held in the basilica of St. Clement's, as it was in a more central position. During the eighteenth century the community usually comprised twenty members.

In 1726 and the following year, Benedict XIII., a Dominican pope and a real friend of the community, restored the church of St. Sixtus at a great cost, putting on a new roof, renewing the pavement and erecting five marble altars. After the work of restoration, he consecrated the church and all the altars himself. In 1727, he rebuilt the convent, part of which had fallen down, and added a library to which he contributed a good number of books. A few years later, Teige O'Mulrian, major-general in the Imperial army of Charles VI., left several books by his will to the library, besides a good legacy to the convent. Benedict XIII. used to pay a visit to St. Sixtus almost every week, and, on one occasion, made his retreat here and took part in all the exercises of the community.

In 1727, the holy pontiff translated the relics of St. Ignatius martyr to the new high altar in St. Clement's basilica, erected the previous year by Cardinal Hannibal Albani, and preached the sermon on the occasion from the Gospel ambo in the choir. A great many improvements had been made in this basilica by Clement XI., in 1715, but the fathers, owing to the low state of their finances, were not able to keep it and the adjoining convent in repair, and about half a century afterwards, St Clement's was in a very ruinous condition. In 1766, Father Patrick Kirwan, the prior, was deposed from his office and banished by Clement XIII., because he had received Prince Charles Edward Stuart with royal honours, at St. Sixtus, though, twenty-four years before, a grand dinner had been given to the exiled prince in the vineyard villa belonging to the community, which is situated about a mile from Rome. In the villa is an inscription commemorating this eventful banquet.

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At this period, it became customary for the lectors of St. Clement's to go in turn once a week to the hospital of St. John Lateran's and expound a case of moral theology to the priests of the Order of St. Camillus de Lellis who were ministering there, and who in return supplied them with medicine gratis.

Father Charles O'Kelly, the restorer of Corpo Santo, Lisbon, after the earthquake, petitioned the General in 1786, to allow him to devote 400 Roman crowns, for the purpose of increasing the viaticum allowed to students of St. Clement's, when returning to Ireland.

On the entry of the French republican army into Rome, in 1798, Father John Connolly, the prior, afterwards the first to take the episcopal charge of New York, managed with great difficulty to save the church and convent of St. Clement's from the destruction that befell many of the other religious houses. In a letter to Dr. Plunket, bishop of Meath, he says:—"By having obtained leave from the Republic to open the church after its suppression and serve the public in it, as chaplain and confessor, without any emolument, I have saved it from destruction, as also the convent and library. When the organ and the best of the furniture of the convent were to be sold by the Republic, I bought them at a very low rate. It was to render this service to my Order, that I determined to stay here, if permitted by the Republic.—See Cogan's *Diocese of Meath*, Vol. II., p. 234.

In the nineteenth century, the convent of St. Sixtus's seems to have been abandoned by the Irish fathers and students, who, considerably reduced in numbers, took up their permanent residence in St. Clement's. In 1846, the students were ordered by the provincial chapter in Ireland to attend the lectures at the Dominican college of the Minerva, and this has been the practice ever since, with the exception of the evening lecture, which is given in St. Clement's. For nearly fifty years, the fortunes of the house were in the hands of Father Joseph Mullooly, who was its saviour during troublous times. Living alone there for a long period with only another father and a laybrother, by careful management he quadrupled its slender income and gathered the means by which a fair number of students from Ireland have been supported there during the last thirty years. In 1848, when Garibaldi held the city against the French, he successfully opposed him in an attempt to turn the convent into an hospital for the wounded. After the siege of 1870, he prosecuted a claim against the Italian government for damage done to the vineyard during the course of the siege, and received a sum of money as compensation.

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Father Mullooly was a man of wonderful influence with the great and was well acquainted with most of the royal personages of Europe. His royal majesty, Edward VII., had a great personal regard for him, and used his influence on more than one occasion, as Prince of Wales, to save St. Clement's from the hands of the Italian despoilers. In 1859, Father Mullooly began those wonderful excavations under the basilica of St. Clement's, which resulted in the discovery of the ancient basilica, buried and forgotten for centuries, and also the house of St. Clement contiguous to it, all of which are described in his book, published at Rome, in 1869, entitled *St. Clement, Pope and Martyr and his Basilica in Rome.* Father Mullooly departed this life in 1880.

The year following his death was remarkable for the great Slav pilgrimage, which came to St. Clement's to honour the relics of SS. Cyril and Methodius, the apostles of the Slavs. The pilgrims numbered 3,000 and comprised nine nationalities. After the pilgrimage, the present Pontiff, Leo XIII., built at his own expense the beautiful chapel in the basilica dedicated to those saints.

See *Hib. Dom.*, p. 366 et seq.; *Supp. Hib. Dom.*, p. 840 et seq.; For a list of priors of SS. Sixtus and Clement, see *Spic. Ossor.*, p. 359.

87. SOME MODERN FOUNDATIONS.

SIENA CONVENT, DROGHEDA.

In 1722, Dr. Stephen Mac Egan, then Provincial of the Order in Ireland and afterwards bishop of Meath, petitioned Primate Hugh Mac Mahon to allow the Dominican nuns to make a foundation in the archdiocese of Armagh. The primate not only consented but helped the nuns considerably. The General of the Order, Angustine Pipia, issued letters patent for the foundation dated March 28, 1722, and appointed Catherine Plunkett, then in Brussels, the first prioress. The first house of the young community was a mud cabin near the Marsh road, on the banks of the Boyne. Novices were received, the Divine Office regularly recited, the rule observed in spite of great difficulties, and they were ministered to in secret by one of the Dominican fathers from the Meath side of the river, who used to cross the Boyne in a little boat, at an hour early enough to enable him to say Mass for them, give them Holy Communion and return before daybreak.

In this humble dwelling, they opened a school, for which they had to obtain the sanction of the Protestant primate. After some years,

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they removed to a large house in Dyer Street, which enabled them to take in a larger number of pupils. More than once they were obliged to take the oath of allegiance. On one occasion, this was done in the parlour before the mayor of Drogheda and a Protestant minister; on another, in the Tholsel, in public.

It was Primate Mac Mahon who entrusted to the community the head of the venerable Oliver Plunket, which they have preserved with such care and reverence ever since.

In 1792, the site of the present convent was purchased by their vicar, Father Thomas Netterville, ex-provincial, with funds left to him for this purpose by his sister. He also built the convent which forms the present central building, which the sisters entered in 1796.

The foundation stone of the present convent chapel was laid on May 26, 1873, by Dr. Bartholomew Russell, and the chapel was consecrated by Primate M'Gettigan, on June 10, 1877.

See *History of Drogheda*, p. 3 et seq., printed and published by Hughes, Drogheda, 1893; Stuart's *History of Armagh* (edit. of 1900), pp. 264 and 277.

ST. MARY'S OF THE ROSARY, TALLAGHT.

IN 1856, the Irish province, which had anxiously looked forward for several years to the establishment of a central noviciate and house of studies at home in Ireland, free from all the revolutionary troubles of the Continent, sold a great portion of the college of Corpo Santo, and bought with the proceeds a site at Tallaght, in the county Dublin, comprising thirty acres, formerly a residence of the archbishops of Dublin. The private dwelling-house of the last proprietor served for some years as a noviciate, while a barn, attached to an ancient tower of the archiepiscopal residence, was fitted up as a church.

On May 29, 1864, the first stone of a new noviciate house was laid by Father Goodman, the Provincial, capable of accommodating nearly thirty novices and students. In the building of this house great credit is due to Father Thomas Burke, the great preacher, who was for many years living in Tallaght and laboured earnestly and unselfishly to provide the requisite funds. Father Burke commenced the building of the present beautiful new church but died in 1883, before it was half finished, and was buried in what is now the centre of the cloister garth. After his death, it was brought to completion, as a memorial to the great orator, through the exertions of Dr. Vincent Flood, now archbishop of Port-of-Spain, Trinidad, and was con-

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secrated by Dr. Walsh, archbishop of Dublin, on the second Sunday of October, 1886, Father Burke's remains being subsequently transferred to it. A splendid new wing, joining the church and the former building, was completed in 1901.

The community now numbers about fifty members, including priests, students, novices and laybrothers. During late years, the students go through the course of arts of the Royal University of Ireland as well as their course of philosophy, and are then transferred to St. Clement's, Rome, to make their theological studies.

There is a splendid library of 8,000 volumes, gathered principally at Lisbon, many years ago, by Father Wiseman. There is also a valuable collection of oil paintings, most of which have been sent from Lisbon by Father Patrick Russell, of Corpo Santo. It was he who bought the site, and he was ever afterwards a firm friend and benefactor to the rising noviciate.

ST. CATHERINE'S, NEWRY.

IN March, 1871, three fathers and a laybrother came to make a foundation in Newry, on the invitation of Dr. John Pius Leahy, O P., bishop of Dromore, who offered them temporarily a church and residence. The church they ministered in at first was what is known as the "Old Chapel," situated on the outskirts of the town, a chapel which in penal times had been the only place of worship for the Catholics of Newry before the building of the present cathedral. The fathers resided for the first three months in a house in Hydemarket, of which the bishop supplied the furniture and paid the rent. They then removed to a house near the Old Chapel, called the "Hermitage," which the bishop fitted up for their use. After some time, they took up their residence in Queen Street, near the site of the new church, which, with the encouragement of the bishop and people, they commenced to build, the foundation stone being laid about fifteen months after their arrival in Newry. The church was dedicated and opened for divine worship by Dr. Leahy, on Sunday, Oct. 17, 1875. It is one of the most beautiful churches in Ireland. Dr. O'Callaghan, O.P., now bishop of Cork, one of the first members of the Newry community, devoted himself zealously to the task of collecting the necessary funds for building and even paid a visit to America for this purpose. The convent was built mainly through the exertions of Dr. Vincent Flood, O.P., now archbishop of Port-of-Spain, Trinidad, and was occupied by the fathers in 1882. The church is very complete in its appointments, and the rich marble High Altar, the Rosary Altar and the

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organ are all gifts by the Misses Quinn, of Queen Street, great benefactors of this community.

TRINIDAD MISSION.

ON December 27, 1863, Father Joachim Hyacinth Louis Gonin, O.P., formerly advocate general of Mauritius and at the time of his consecration a member of the Lyons province of the Dominican Order, was consecrated archbishop of Port-of-Spain, a diocese comprising the islands of Trinidad, Tobago, Grenada, St. Vincent's and Santa Lucia. Being a Frenchman, he was obliged by the colonial law to become a naturalised British subject, before taking possession of his see. He immediately induced some of the fathers of his own province to come out to Port-of-Spain and help him in his missionary work.

Three with a laybrother arrived in 1864, followed by others, and undertook the parochial work of the Port-of-Spain and the suburbs; and such was the success of their labours that the Holy See decreed in 1868, that the archbishop of the diocese should be always for the future a Dominican, and the charge of the cathedral parish of Port-of Spain always intrusted to members of the same Order, which another decree, dated June 7, 1873, limited to members of the Lyons province.

Owing to his increasing infirmities, Dr. Gonin petitioned for a coadjutor, and, as the colonial law at this time insisted that the holder of the position should be a born British subject, the choice fell on Father William O'Carroll, formerly a member of the Limerick community, who was consecrated in Port-of-Spain, on Whit Sunday, 1874, with right of succession. On the death of Dr. O'Carroll, on Oct. 13, 1880, Father Thomas Hyland, also of the Irish province, was appointed to the same position and was consecrated at Rome on April 30, 1882. His premature death on Oct. 9, 1884, was followed by the appointment of Father Vincent King, formerly Provincial of the English province, but he died suddenly in Belgium shortly after his consecration. The next successor to the post was Father Vincent Flood, of the Irish province, who was consecrated in the pro-cathedral, Dublin, on August 14, 1887, and arrived in Trinidad in December of the same year.

On the death of the venerable Archbishop Gonin in 1889, Dr. Flood, the present archbishop, succeeded to the see, and six years afterwards effected an arrangement with Propaganda, by which the care of the cathedral parish was transferred to English-speaking

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subjects of the Order: an arrangement confirmed two years later by another decree of Propaganda, dated October 12, 1897, which gave over the charge of the parish to the Irish province.

In 1895, two Irish and two English fathers went out, and, in 1897, Father Augustine Coveney, of the Irish province, arrived as Vicar of the General of the Order, to rule the mission.

By decree of Propaganda in 1901, at the united request of his Grace and the English Provincial, the sphere of labour of the two provinces was divided, the island of Grenada being given over to the English fathers, while the mission in Trinidad was reserved exclusively for the Irish. At present there are seven Irish fathers in Trinidad, having charge of most of the parochial work of Port-of-Spain, assisted by six French fathers of the Lyons province, who still remain in the Island. Since the lamented death of Father Coveney in 1900, Father Humbert Donegan has been the Vicar of the General of the Order.

MISSION OF ADELAIDE, SOUTH AUSTRALIA.

THOUGH the first to be invited by the Australian bishops to undertake a mission in that far-off continent, the Irish Dominican province did not feel competent to comply with the request till 1898, when three fathers, Father William Spence, Father Michael Headley and Father Bertrand Larkin, were sent out and took possession, September 21st of that year, of the new parish church of St. Lawrence, which had been offered to the Irish province by Dr. O'Reilly, bishop of Adelaide. They were received with great warmth by the parishioners, mostly all poor Irish, and before very long, were able to build a convent for themselves, the bishop helping them considerably in the work. The parish given to their charge is in North Adelaide, divided from Adelaide proper by the river Torrens, and the Catholic population numbers about one thousand. About two hundred attend the Rosary Confraternity meetings every Friday evening. The schools also are well attended by the children. An Irish teacher manages the boys' school and a community of Dominican sisters take charge of the girls. Since their entry into Australia, the fathers have given several missions and retreats in places widely distant from one another. Owing to the dearth of religious vocations among the Australian youth, it is probable that for many years to come, this mission will have to be supplied with fathers direct from Ireland.

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INDEX.

Abbeys, Ancient Dominican at Aghaboe 31
— Arklow 26
— Athenry 79
— Athy 37
— Ballindoon 104
— Borrishoole 91
— Carlingford 16
— Cashel 62
— Clonshanville 110
— Cloonymeaghan .. 100
— Coleraine 9
— Cork 46
— Derry 5
— Drogheda 19
— Dublin 23
— Galway 71
— Glanworth 50
— Kilkenny 27
— Kilmallock 60
— Limerick 52
— Longford 41
— Mullingar 34
— Lorragh 70
— Naas 38
— Newtownards 14
— Portumna 90
— Rathfran 93
— Rosbercon 30
— Roscommon 105
— Sligo 97
— Strade 94
— Tombeola 91
— Tralee 64
— Trim 32
— Tulsk 111
— Urlar 96
— Waterford 43
— Youghal 50

Adelaide, South Australia, Mission of 124
Alemand's *History* .. 35
Alleged letter from St. Dominic to O'Donnell .. 5
Ballinegall, Abbey at .. 62
Benedict XIII. a great friend of the Irish Dominicans .. 118
Bennett, F. Philip, heals dissensions in Drogheda .. 20
Blessed Trinity, Statue of .. 27
Boula, Friary at 90
Brullaghan, F. Dominic .. 7
Bunratty Castle, Siege of .. 88
Burke, F. Oliver 76
— Sister Honor, martyred .. 92
Byrne, F. John 32
Carbery, Dr., bishop of Hamilton, Canada 60
Cassano, battle of .. 26
Castlelyons, The abbey at .. 50
Chetham Library, Manchester 23
Claddagh National Piscatory School 76
Clonmel, Friary of .. 64
Clonmines, Abbey of .. 26
College at Esker 86
— at Lisbon 114
— at Louvain 112
— at Newbridge 39
— at Rome 117
Collins (O'Quillan), F. John 88
Connolly, F. James, saves San Clemente from the French 119
Corpo Santo, College of, founded 69
Cruicerath, co. Meath, Dominican chapel at .. 22
Crusade money collected by Dominicans in Ireland 63, 106
Date of erection of Irish Province 36
"Definitor," Meaning of .. 16
Demolition of Galway church agreed upon between the fathers and the citizens .. 72
Denmark St. Chapel, Dublin 25
Desmond, Earl of, writes to Queen Mary on behalf of Dom. house in Cork .. 47
— restores Limerick abbey to the friars 56
Dillon, F. John, a freeman of Trim 33
Dillon, F. Vincent Gerald .. 87

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Divine Grace, Doctrine of .. 29
Dominicans and Franciscans, Dispute between 13, 17
Drogheda, Siena Convent founded at .. 78, 120
Drowning of Monks, Story of 62
Dublin, Dominican Nuns come to 78
Dundalk, Dominican National Schools in.. .. 19
— Dominicans settle in .. 18
Earthquake at Lisbon .. 115
Esker, Friary in 86
Exemption from the Suppression accorded to Athenry abbey 83
Flaverty, F. John.. .. 12
Flood, Dr. Vincent, archbishop of Port-of-Spain .. 123
Forbes, Lord, defaces Galway abbey 71
Franciscans and Dominicans, Dispute between 13, 17
French, Dr. Edmund, bishop of Kilmacduagh .. 75
— F. Gregory 77
Friars ejected from Kilmallock 60
Friary seized by relatives of a deceased prior .. 39
— in Galway searched by Sheriffs 75
Galway, Dominican Nuns in 77
Geneville, Geoffrey de .. 32
Geraldines buried in Tralee abbey 65
Geoffrey of Waterford, Friar 43
Glen St. Saviour's .. 30
Gola, Friary of 12
Griffith, Dr., vicar-apostolic of Cape of Good Hope.. 59
Heynes, F. James .. 31
Irish Province, Date of erection of.. 36
Joyce Brothers, great benefactors of the College in Louvain 112
Kilcorban, Chapel of .. 87
Killenough, co. Westmeath, Dominicans reside in .. 35
Killyon, co. Meath, Tomb of Dominicans in 33
Kilmallock, Friars ejected from 60
Knockmore, Abbey at .. 105
Knockvicar, Abbey at .. 110
Large Chapters in Athenry abbey 83
Leahy, Dr. John Pius, bishop of Dromore 122
Lisbon, College of Corpo Santo at .. 69, 114
— Irish Dom. Nuns of .. 68
Louth, co. of, Friaries of .. 18
Louvain, College of Holy Cross 112
Mac Dowell, F. Phelim .. 109
Mac Egan, F. Stephen .. 25
Mac Kelly, David, archbishop of Cashel 46
Mac Dowell, F. Phelim .. 62
Mac Mahon, Dr., bishop of Killaloe 58
Mac Mahon, F. Thomas .. 14
Mac Manus, F. Charles .. 14
Mageoghegan, F. Ross .. 36
Maguire, Primate .. 11
Marshall, F. Patrick .. 30
Missioners, Handbook for .. 7
Moriarty, F. Thady .. 66
Mullooly, F. Joseph .. 119
Newry, Dom. Priory in .. 122
Nuns, Dom., in Drogheda .. 120
— Galway 77
— Dublin 78
— Irish Dominican of Lisbon, founded .. 68
O'Beirne, F. Edmund .. 109
O'Brien, F. Terence Albert 60
O Byrne, F. Clement 11, 15
O'Callaghan, Dr., bishop of Cork 50
O'Carroll, Dr., coadjutor bishop of Port-of-Spain .. 60
O'Clery, F. Michael, dies of the Plague 44
O'Coigly, F. Eugene 11, 17
O'Colgan, F. Edmund .. 8
O'Conor, F. Ambrose .. 103
— F. John 76
— F. Patrick, Indictment of 100
— F. Phelim 102
O'Crolly, F. James .. 11

Digitized by Google

Octavian (de Spinellis), Primate 21
O'Daly, F. Daniel 67, 68, 69
O'Deary, F. Patrick .. 11
O'Donnell, Donald .. 6
O'Duane, F. Thady .. 101
O'Dyry, F. Patrick .. 6
O'Farrell, F. Christopher .. 25
— F. Gregory 41
O'Hegarty, F. James .. 7
O'Higgins, F. Peter .. 40
O'Kelly, F. Charles .. 115
O'Luinin, F. John .. 6, 7
O'Mannin, F. John .. 6, 7
O'Mulerky, F. .. 7, 10
O'Phelan, F. James .. 26
O'Quillan (Collins), F. John 88
O'Scanlan, Primate .. 22
O'Shaughnessy, F. Colman 89
"Our Lady of Graces," Statue of 51
Our Lady of the Hill, Galway 71
"Our Lady of Limerick," Statue of 58
Oventon, Father 97
Petit, F. Stephen.. .. 88
Plunket, Ven. Oliver, decides dispute between Franciscans and Dominicans 13, 17
Poetic Lament of F. Blake of Galway 74
Portiuncula Indulgence granted to Dominican church in Drogheda 20
"Preacher-general," Meaning of 16
Premonstratensian Canons of Tuam 71
Prince Charles Edward received with royal honours at St. Sixtus's 118
Procurator-general for Irish Province 42
Queen Elizabeth allows Sligo abbey to remain .. 98
Questing Controversy in Mullingar 35
— Old system of 91
Quirke's, Father, account of St. Saviour's, Limerick .. 52
Receipt for altar plate, etc., given at the time of the Exile 72
Registry of Friars Preachers of Athenry 52
Report of Walter Taylor, mayor of Galway, about the Friars 75
Rome, College of San Clementé 117
Royal alms to friars of Limerick 55
— to Waterford friars .. 43
Rosary Confraternity Book of Esker 86
School near Athenry .. 84
— National, at Dundalk .. 19
— — at Galway .. 76
Sheyne, Protestant bishop of Cork, burns Statue of St. Dominic 48
Sepulchral verses on tombstone of six bishops 53, 54
Sixtus, St., Church and Convent of 117
Sligo, Friars burnt at .. 99
Statue of St. Dominic burnt at Cork 48
Statues at Kilcorban .. 87
St. Audoen's parish, Dominicans in 25
Stephen de Exeter, Friar .. 94
Tallaght, Novitiate at .. 121
'Templemurray," Meaning of 94
Thady, F. Patrick .. 10
Tomb, Remarkable at Strade 95
Trinidad, Mission of .. 123
Trinity Hospital, New Ross —
Tuam, Premonstratensian Canons of 71
"Vicar of his Nation," Meaning of 39
Yeomanstown, co. Kildare, Fathers reside at .. 39

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ERRATA.

Page 71, line 2—*For* Turin *read* Tuam.
" 73, " 38— " Geoffrey *read* Gregory.

" 50 " 2— " Moylan *read* Murphy.
" 74 " 13— " clinentæ *read* clientæ.

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Map of

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